The Universalist Leader

Boston and Chicago

July 5, 1924

ALL GIVEN TO US

AS Dinah expressed it. "She was never left to herself, but it was always given her when to keep silence and when to speak." And do we not all agree to call rapid thought and noble impulse by the name of inspiration? After our subtlest analysis of the mental process, we must still say, as Dinah did, that our highest thoughts and our best deeds are all given to us.

George Eliot in Adam Bede.

Pacific School of Religion Berkeley, Calif.

The Universalist Leader

Continuing the CHRISTIAN LEADER and its predecessors (1819 to 1897), the UNIVERSALIST and its predecessors (1827 to 1897), and the GOSPEL BANNER (1835 to 1897).

Editor

John van Schaick, Jr.

Editorial Assistants

Florence I. Adams.

Dorothy Hall.

Literary Editor

Granville Hicks.

Contributing Editors

(July, August, September, 1924)

Dr. Frank Oliver Hall, Prof. Daniel Evans, Miss Emily W. Dinwiddie, Dr. Winthrop Packard, and Rev. A. Gertrude Earle.

THE UNIVERSALIST LEADER is published every Saturday at Two Dollars a year.

ENTERED as second class matter at the post office at Boston, Mass. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized on July 8, 1918.

POSTAGE prepaid in the United States and Canada. Receipt of subscription is indicated by change of date on the address label. Unless notice to discontinue is received it will be assumed that the subscriber wishes his name to remain on the list.

CHANGE OF ADDRESS—When a change of address is ordered, both the old and the new address must be given, and such notice sent to 176 Newbury St., Boston, Mass.

COMMUNICATIONS intended for the paper should be addressed to the Editor, 176 Newbury St., Boston. If sent voluntarily, it is understood that no payment therefor is expected; payment is made only in case of previous and special contract.

ADVERTISING—*The Leader* will always be glad to receive advertising that will inform its readers where they can obtain reliable goods from reputable houses. It will invite advertising from those who may be able to supply real needs of its readers, but from no others. We feel sure our constituents will support this policy, which is adopted in their interest, even though it may conflict with our own. —*From an Editorial in the Leader.*

ADVERTISING RATES: Twenty cents per agate line; $2.40 per inch for a single insertion. Contract rates on application.

ENDOWED SUBSCRIPTIONS

Fifty dollars will endow a subscription to the *Universalist Leader*. It will carry the paper to any address designated during the life of the giver and thereafter as may be requested in will or otherwise. If undesignated, it will be given to some college, public library or person anxious to have the *Leader* and unable to afford it. Many people are endowing missionary numbers of the *Leader* to propagate our faith.

DISTRIBUTION OF LITERATURE

Universalists are urged to take advantage of the new Universalist literature now appearing.

Printers' types were Luther's missionaries. We can secure scholars and writers. We can finance the production through contributions which never fail us when we make an appeal, but the one thing we need continually is volunteers to enlist for the distribution. Pastors, laymen, young people who want to work for the Universalist Church, can read the pamphlets and get them read by others.

Universalist Publishing House

HAROLD MARSHALL, MANAGER

176 NEWBURY STREET, BOSTON

Tel. Back Bay 4036

DORCHESTER AVE. AND 60th ST., CHICAGO

The House was organized in 1862 and incorporated in 1872, and holds all its property for the benefit of the Universalist Church. It is managed by a Board of thirty Trustees, who are elected for three year terms. Vacancies may be filled by the State Convention which the Trustees represented; such State Convention failing to fill said vacancies within one year, the Trustees shall do so at their next annual meeting thereafter.

Under a plan of reorganization which went into effect in May, 1922, there is a Board of Trustees consisting of thirty members, as follows: Massachusetts, twelve; Maine and Rhode Island, three each; New Hampshire, New York, Vermont, Connecticut, Illinois and Ohio, one each; elected by the Board of Trustees of the General Convention, six.

Directors: President, Prof. Arthur W. Peirce, Dean Academy, Franklin, Mass.; Treasurer, Mr. Arthur E. Mason, 77 Franklin St., Boston, Mass.; A. Ingham Bicknell, Esq., 6 Beacon St., Boston, Mass.; Mr. Charles F. Coolidge, Riverside Press, Cambridge, Mass.; Rev. Frank Oliver Hall, D. D., 132 Pleasant St., Arlington, Mass.; Rev. John Smith Lowe, D. D., 176 Newbury St., Boston, Mass.; Mr. Joseph L. Sweet, Attleboro, Mass.; Cornelius A. Parker, Esq., 1026 Tremont Bldg., Boston, Mass.; Mr. R. L. Richmond, 26 1-2 Merchants Row, Rutland, Vermont.

Trustees: Mr. Ralph W. E. Hunt, 21 and 23 Forest Ave., Portland, Me.; Rev. W. E. Kelley, 123 Pine St., Lewiston, Me.; Rev. Clarence L. Eaton, Yarmouth, Me.; Rev. Asa M. Bradley, Kingston, N. H.; Mr. R. L. Richmond, Rutland, Vt.; Rev. George F. Fortier, Morrisville, Vt.; A. Ingham Bicknell, Esq., Boston, Mass.; Mr. Charles F. Coolidge, Cambridge, Mass.; Rev. Frank Oliver Hall, D. D., Arlington, Mass.; Mr. Carl A. Hempel, 211 Security Bldg., Lynn, Mass.; Rev. George E. Leighton, D. D., 55 Curtis St., West Somerville, Mass.; Rev. John Smith Lowe, D. D., Boston, Mass.; Mr. Arthur E. Mason, Boston, Mass.; Mr. Charles C. Nichols, 43 Corey St., Everett, Mass.; Cornelius A. Parker, Esq., Boston, Mass.; Prof. Arthur W. Peirce, Franklin, Mass.; Mr. Victor A. Friend, 32 E. Wyoming Ave., Melrose, Mass.; Rev. Stanley G. Spear, 5 Stanmore Place, Roxbury, Mass.; Mr. Joseph L. Sweet, Attleboro, Mass.; Rev. Vincent E. Tomlinson, S. T. D., 38 Sever St., Worcester, Mass.; Mr. James D. Carpenter, 35 Union St., Woonsocket, R. I.; Mr. Leslie F. Mowry, 126 Mitchell St., Providence, R. I.; Rev. Julian S. Cutler, 6 Brook St., Pawtucket, R. I.; Mr. Frank S. Cary, 660 Prospect Ave., Hartford, Conn.; Rev. F. W. Betts, D. D., 125 Midland Ave., Syracuse, N. Y.; Mr. Arthur Nash, The A. Nash Co., Cincinnati, Ohio; Dr. Joseph L. Tilden, Galesburg, Ill.; Rev. James W. Vallentyne, 124 Kenilworth Ave., Oak Park, Ill.; Hon. Roger S. Galer, Mt. Pleasant, Iowa.

Elected by the Trustees of the General Convention: Hon. Roger S. Galer, Rev. Frank Oliver Hall, D. D., Rev. John Smith Lowe, D. D., Dr. Joseph L. Tilden, Rev. Vincent E. Tomlinson, S. T. D.

Clerk of the Corporation: Mr. Charles F. Coolidge, Cambridge, Mass.

The net assets of the House are about $300,000, consisting of periodicals, books, plates, etc. It publishes and owns the titles and copyrights of one hundred and fifty volumes and three periodicals, viz.: *The Universalist Leader, The Sunday School Helper* and *The Ambassador*. It is located at 176 Newbury Street, Boston, Mass., with a Western office at 6010 Dorchester Ave., Chicago, Illinois.

BOOK ROOM

Alvar W. Polk, Manager

The Universalist Publishing House will furnish promptly any book published anywhere. Give our own Book Room the benefit of your patronage All profits go to denominational purposes.

DENOMINATIONAL DIRECTORY

The General Convention

President—Rev. J. M. Atwood, D. D., Canton, N. Y.

Chairman of Executive Committee—Rev. J. M. Atwood.

Secretary—Rev. Roger F. Etz, 176 Newbury St., Boston.

Treasurer—Ingham Bicknell, 6 Beacon St., Boston

Chairman of Murray Lectureship and of Denominational Literature—Rev. Frank O. Hall, D. D., 132 Pleasant St., Arlington, Mass.

Women's National Missionary Association

President—Mrs. Ethel M. Allen, 411 Glen Echo Circle, Columbus, O.

Board of Foreign Missions

Chairman—Rev. Fred C. Leining, 38 Adelaide Ave., Providence, R. I.

Secretary—Rev. Roger F. Etz, 176 Newbury St., Boston.

Universalist Comrades

President—Victor A. Friend, 32 E. Wyoming Ave., Melrose, Mass.

Secretary—Alvar W. Polk, 176 Newbury St., Boston.

General Sunday School Association

President—Rev. George E. Huntley, D. D., 176 Newbury St., Boston.

Japan Mission Council

Chairman—M. Agnes Hathaway, Blackmer Home, Tokyo, Japan.

Young People's Christian Union

President—Ellsworth C. Reamon, Minneapolis, Minn.

Superintendents of Churches

General Superintendent—Rev. John Smith Lowe, D.D., 176 Newbury St., Boston.

Western Superintendent—Rev. L. R. Robinson, 6010 Dorchester Ave., Chicago, Ill.

Southern Superintendent—Rev. Francis Britton Bishop, 1118 S. Court St., Montgomery, Ala.

Southwest Superintendent—Rev. James Houghton, Junction City, Kan.

California—Rev. C. E. Nash, D. D., 1363 S. Alvarado St., Los Angeles.

Connecticut—Rev. Theodore A. Fischer, 409 Edgewood Ave., New Haven.

Iowa—Rev. O. G. Colegrove, Mitchellville.

Kentucky—

Maine—Rev. Stanley Manning, 23 Capitol St., Augusta.

Massachusetts—Rev. Leroy W. Coons, D. D., 176 Newbury St., Boston.

Mississippi—Rev. A. G. Strain, 216 Jones Ave., Atlanta, Ga.

New Hampshire—Rev. George F. Fortier, Morrisville, Vt. (Acting.)

New Jersey—Rev. H. R. Rose, D. D., 815 S. Eleventh St., Newark.

New York—Rev. G. D. Walker, D. D., Carthage.

Ohio—Rev. I. V. Lobdell, 256 Orchard Lane, Columbus.

Pennsylvania—Miss Jennie Lois Ellis, 1517 North 15th Street, Philadelphia, Pa.

Rhode Island—Rev. R. R. Hadley, 145 Chester Ave., Providence.

Texas—Rev. R. L. Brooks, Elgin.

Vermont and Quebec—Rev. George F. Fortier, Morrisville, Vt.

Maritime Provinces—Rev. Oluf Tandberg, Halifax, N. S.

UNIVERSALIST PUBLISHING HOUSE

Is a missionary agency of the Universalist Church.

All its resources are at the service of our Church and its faith.

Its opportunities for service are far greater than its resources.

It needs additional funds for missionary publications.

It needs endowed subscriptions for college and public libraries.

It will receive annuity funds paying interest to the donor for life.

THE
Universalist Leader

Two Dollars a Year | 106th Year | New Series | Vol. XXVII | No. 27

ESSENTIAL PRINCIPLES OF THE UNIVERSALIST FAITH

1. The Universal Fatherhood of God.
2. The Spiritual Authority and leadership of His Son, Jesus Christ.
3. The trustworthiness of the Bible as containing a revelation from God.
4. The certainty of just retribution for sin.
5. The final harmony of all souls with God.

Neither this nor any other precise form of words is required as a condition of fellowship, provided the above principles be professed

Editorial

TWO GREAT VERSES FOR FERRY BEACH

WHEREVER church school or religious education workers assemble two verses from the Gospel of St. Luke are quoted as statements of the ideal in religious work for young people: One is Luke 2 : 40, where it says of Jesus, "The child grew and waxed strong, filled with wisdom, and the grace of God was with him." Everybody dealing with children has a responsibility to make them strong physically, well developed intellectually and well trained in the consciousness of God.

The fifty-second verse of the same chapter has a statement of the four-fold life of youth: "Jesus advanced in wisdom and stature and in favor with God and man." Stature relates, of course, to the physical, and wisdom to the mental development; in favor with man means right social relations and right religious relations.

However far short most of our Sunday schools and Y. P. C. U. groups come in realizing these ideals, the fact that now they are recognzied as ideals, and held up continually before church groups as things to be realized, is one of the cheering signs of the times.

We hope that the convention at Ferry Beach will help Universalists understand better these great truths of our Book of Religion.

* *

ENTHUSIASM OR (?)

IMAGINE that some traveler has returned from Africa and is describing the way in which some remote savage tribe, which has never been touched by civilizing influence, chooses its chief. "They get together in great numbers," says he, "crowding to suffocation the largest available place of assembly, all armed with drums, tom-toms, whistles, anything that will make a noise. Some one shouts at the top of his voice the name of the man he thinks ought to be chief, whereupon all those who favor this man begin to yell, dance, march, pound on their tom-toms, blow their whistles, do everything possible to make a noise, and keep this up for an hour or more, until they are so completely exhausted that they can do no more. Whereupon another savage yells forth the name of a second candidate and in turn his followers proceed to make, if possible, a still greater and more prolonged din, yelling, sweating, dancing, marching, pounding, blowing. Then comes a third candidate, a fourth, a fifth, until the list is exhausted. The person whose followers have made the greatest noise is declared chief,"

If we should hear of such amazing proceedings we would immediately dispatch missionaries to this benighted tribe to carry the blessings of civilization.

As a matter of fact no savage tribe on earth would choose a chief in any such idiotic manner.

Would it be well for us to offer inducement to uncivilized people to send missionaries to America to teach us a rational and dignified way to choose our chief magistrate?

F. O. H.

* *

RIGHT UNDER THE TOP OF THE HEAVENS

A VENERABLE minister long ago told me how he, as a small boy, learned how universal was God's goodness in the outdoor world. Living on a farm in a hilly country, he noticed that the very top of the blue arch of Heaven stood right over his father's house. On a distant hill he saw his grandfather's place crowded under the rim of the sky and he thought how much more was the goodness of God manifested to his father than to his grandfather. Then one day he journeyed to his grandfather's house and saw that it, too, stood right under the top of the heavens.

The problem as well as the opportunity of to-day consists in so placing every boy that he shall know this, not because his minister tells him so, but because he has had it made manifest to him in the outdoor world as the minister did.

"Heaven lies about us in our infancy," indeed, but to far too many of us it is blotted out by skyscraper walls, the murk of ever-growing cities' smoke, even the roof of the country home and the village school, the top of the family automobile and the ceiling of the movie house.

To solve this problem, to seize this opportunity, somehow, some way, the boy must go out under the arch of the sky and see it for himself. But it is more

than the boy's problem. It is your problem and mine. How shall our boy go into the real outdoors and there surely know that he and every boy lives indeed right under the top of the heavens? To do this means something more, just a little more, than the use of the baseball field, the tennis court, the golf links, excellent though these may be in their own way. These touch the earth beneath the sky but they do not necessarily show the zenith. The boy needs them for the teaching of manliness, fellowship, initiative, self-restraint, such as one gets by competition with his fellows. Yet he misses the real heights of life if he does not go beyond, a long step beyond, and learn to know and love nature for her own sake.

There are doubtless many good answers to the query. The most prevalent one is nature study, especially the study of the bird as carried on by the Audubon Societies throughout the land. There is a work that reaches or aims to reach every child. Bird study is taught in the schools in every state in the union, yet not usually as a part of the school course. It is taught in millions of homes, yet often not through the direct agency of the home. It is the Audubon Societies that do this thing. In every state they supply eager teachers and scholars, mothers and children with pictures and pamphlets for the study of birds. William Dutcher, founder of the National Association of Audubon Societies, founded this work also. It has grown until annually more than half a million children through it shape their minds to love of the outdoors, finding because of it a love for nature which teaches them that all the world lives right under the top of the heavens, or that they may if they will but step forth with seeing eyes where the heavens are.

W. P.

* *

HERETICS AND HERESY

THE trial and conviction for heresy of Bishop William M. Brown, by the House of Bishops of the Protestant Episcopal Church, has aroused much criticism and general condemnation. But why? "Heresy" has a horrible sound on account of its many painful associations, but in reality it is a very mild and inoffensive word. Literally it means to "take" or "choose," and a heretic is one who chooses his own opinions rather than to receive them from some established authority. Paul was not ashamed of the title: "I confess that after the way which they call heresy, so serve I the God of our fathers." Practically every advanced thinker has been a heretic to his time, though it should be borne in mind that every heretic, that is, every man who chooses his own ways, is not necessarily an advanced thinker.

We do not propose to discuss the opinions of Bishop Brown or to try to determine whether they are advanced or reactionary. The question is this: Has not a Church, like any other organization, a perfect right to say to a man who is obviously out of harmony with the opinions and aims of the institution of which he is a member, "You have a right to choose your own way. But your way is not our way. Therefore, go your way, and we will go ours. How can two walk together except they be agreed?"

A while ago a rich woman died and left a large sum of money to establish a luxurious home for stray cats, where certain men and women, who might well be in better business, should give their time and energy to ministering to homeless felines. It may have been a foolish way to dispose of one's fortune, but legally this woman had a right to establish such a home and mortage the lives of men and women to the ministry of cats. Now suppose some one, knowing the object of this institution and in sympathy with it, should seek and find employment as the administrator of this woman's estate, and should after some years come to believe that stray cats should not be preserved but should be sent to medical schools for vivisection for the benefit of humanity. Suppose he becomes so thoroughly converted to this new idea that he preaches it and writes books and articles in advocacy. And suppose further that there are associated with him several other persons of equal authority in the administration of the estate, all of whom believe in the object to which the woman left her wealth. They love cats, believe in cats, want to preserve cats and minister to cats. But this first man does not, says so, and argues for the vivisection of cats, all the time drawing a substantial salary as an admnistrator of the aforesaid estate, while doing all he can to thwart the object for which the trust was established. Are the other trustees narrow, bigoted and contemptible, as long as he has chosen to change his opnions, for insisting that he shall also choose to change his relationship to them and the trust, in a word, to get out?

Here is the president of a great fire insurance company, which does business upon a national scale. He has been duly elected by his board of directors because he is an energetic and efficient administrator, and he demonstrates his ability. But one day he says quietly to a friend: "Fire insurance is an immoral business."

"How do you make that out?"

"If we could abolish all fire insurance companies we would cut the immense losses by fire in two. Half the fires are caused by culpable carelessness or by incendiarism."

"Then why do you remain in the business?"

"The people demand insurance. If my company did not furnish it, some other would. I am making a very handsome salary."

Such a position is rational though not altogether honorable. But suppose this man, instead of making a casual remark to a friend, should begin to preach and write books in opposition to the ideas upon which fire insurance is based, even use the company's publications as a means for disseminating his destructive ideas, what would his board of directors, who honestly believe that fire insurance is beneficent, do about it? Would they continue him in his honorable and profitable position or depose him as a "heretic?"

Now the Episcopal Church stands for certain definite ideas and ideals. All these are plainly stated in the Prayer Book. We are not discussing whether they are right or wrong, sense or nonsense. They are there, so plain that he who runs may read. Immense sums of money have been given to this Church to promulgate its ideas and promote its ideals. With all these Bishop Brown was some time in sympathy. Now frankly, fearlessly and avowedly he is not. He preaches a doctrine which differs radically from that of

the Episcopal Church and his associates believe disruptive to their order. Shall he remain an honorable official on the pay-roll of an institution whose ideas and ideals he repudiates? Such a state of things would not be tolerated by any political party, by any educational institution, by any lodge, by any organization on earth that has any self-respect.

Why then should not a Church have an equal right to decide that the "heretics," those who choose their own way, which is opposite to the way of the Church, should go their own way?

In all honesty let the "heretics," a noble and courageous company, stand openly for that they think, but not insist upon holding honors and emoluments which do not belong to them or upon wearing names which misrepresent them.

F. O. H.

* *

THE METHODISTS AND THEIR JOURNALS

UNDER readjustments in journalism, the Book Committee brought in a report at the General Conference to do with all the Methodist journals what London syndicates and *Hearst, Munsey* and others in this country are doing—"bring all under one control," print shells of twenty-two pages to ship to nearly all the papers under the committee, leaving them ten pages for local happenings. The theory of the Committee is stated as follows:

> The *Advocates* have one function. They are not intended to be general organs for the dissemination of literature or news or political or governmental matters. They are the plan by which we are to teach our system of Christian doctrine. It is our plan of propaganda by which the great body of Methodists are to be kept in a unit of faith and practise. In a word, they are to assist the pastors in the making of more Methodists. That is the call and duty of the *Christian Advocates.* They have no other. They carry the news of the kingdom, the story of evangelism, the methods of Christian education, and the forms of Christian work, and this is why they should be in all the homes of our Church, and there is no other valid reason.

Another view was stated by the editor of the *Pacific Christian Advocate.*

> The part of the Commission's report that invites the severest criticism is the provision made for one-man control of Methodist thinking. . . . As a matter of fact, no man in Methodism is qualified to speak for all of Methodism. The super-editor either would have to pussyfoot on all major questions in a vain effort to make the publication suit the various groups within the Church, or he would represent only a single group. No position of the Church could compare with it in importance. The safety of the Church lies in democracy and in a variety of editorial viewpoints. Dr. Larkin well remarked that the new plan would be worth at least $50,000 a year to *Zion's Herald* by popularizing that paper in the areas without local publications. The Methodists in Washington, Detroit, Pittsburgh, and Boston would have a marked advantage over their brethren elsewhere because of the independent papers now published in those areas.

The Editor of *Zion's Herald* took this view:

> The purpose of the *Advocates* should not simply be defined in terms of propaganda or even of the mere "making of more Methodists." Christian periodicals if they are to meet their full responsibilities will aim fearlessly to set forth the truth of God not as a static system of doctrine but as a developing insight into eternal meanings; to expound the principles of Christ's kingdom, and promote every practical method that will help in its advancement; to pioneer new highways for the Lord and clear the way for His feet; to bring the challenge of the cross to every human soul; to build up individuals in the most holy faith; and to declare the whole gospel in its bearing on the social order of the world. Other important elements in the general aim of the religious press might be added. It may be sufficient, however, to say that the controlling object of our denominational newspapers ought not to be the making of "more Methodists" or even the making of more Christians, but the making of the whole world more Christian in every aspect of its unfolding life, for this third term is all-inclusive and large enough to prevent any belittling of our task. Unless we regard the purpose of Methodist journalism in this broad fashion, we are likely to defeat even a narrowly conceived "plan of of propaganda."

After considerable debate the General Conference decided to leave the local *Christian Advocates* a large measure of individual initiative and freedom, but to make each one carry eight pages of contributed editorial matter from a contributing editor. Halford E. Luccock of New York was elected to this new position and all sides seemed satisfied.

In this connection the remarks of the editor of *Zion's Herald* on the opportunity before religious journals which are independent, fearless and ably edited are pertinent:

> Now, let us turn to another and very important side of the question. What an amazing opportunity for religious papers confronts us in our day! We can no longer depend upon the secular press for leadership. There are not more than a half-dozen great metropolitan dailies in the country to which we can look for unbiased news. Sometimes it almost seems as if we could rely on the daily papers only in respect to the weather reports. There is an element of hazard, of course, in these forecasts as in all prophesying, but in the main we get the truth about the weather, for it is neither Democratic nor Republican, Potestant nor Catholic, capitalistic nor proletariat. The field is open to-day for truth-telling and unselfish leadership in the world of journalism.
>
> Let no one think that the periodicals of the Church have no power. They can influence in Methodism, for example, a constituency of more than ten millions for the advancement of the kingdom. These ten millions of selected individuals, the majority of them leaders in their communities, will influence other millions. The religious press is the sling of David in this hour. Note the great issues which humanity faces to-day—issues the outcome of which can be determined by the religious editor's courageous pen if it is driven in the cause of truth and justice. There are, for example, the subject of world peace, the brotherhood of the nations, and the industrial question. Who will point the way to the solution of these problems? Religious periodicals have the power to interpret the masses to the classes and the classes to the masses, and to help to inaugurate a new order of things in this old world. It is the hour of opportunity for the exercise of telling power for Christ.

A Liberal Commentary on the Old Testament Narrative

I — Genesis

James S. Stevens

Preface

THE author of these papers has had considerable experience in teaching the Bible to college students from a purely literary point of view. While the conditions have not justified the class-room discussion of Biblical passages from any other than the literary standpoint, it has been made strikingly obvious that college students are somewhat hazy in their intellectual opinions regarding the Bible. It is unfortunate that there are to be found an increasing number of young men and women who are abruptly brought face to face with evidences that the literal interpretation of the Bible can not be the true one, and who on this account feel impelled to relinquish the Bible altogether. It is chiefly to meet the needs of this class of people that this Commentary was written. The standard commentaries are for the most part committed to theological conceptions which do not appeal strongly to the majority of thoughtful people at the present time. There are, to be sure, a number of books, of which Dr. Abbott's "Life and Literature of the Ancient Hebrews" is a conspicuous example, which give a general treatment of Biblical themes from a modern standpoint.

In these papers the passages in the Old Testament narratives which have proved perplexing to thoughtful people are discussed, and it is hoped that the interpretations which are given may prove especially helpful to those who are standing at the parting of the ways with reference to their belief in the Bible. All these interpretations are based upon the foundation principle that the Bible is true, but that there is a distinct difference between truth and fact. As an illustration, we may raise the question regarding the truthfulness of Bunyan's "Pilgrim's Progress." If we believe as most people do that the author has drawn a correct picture of the Christian life and its various vicissitudes, that in this life it is difficult to make a beginning with reference to matters that are spiritual, that many temptations and hardships befall one who is true to his convictions, and that finally the right will triumph over the wrong, then we may believe that Pilgrim's Progress is true. If, however, we consider the facts which have been narrated and raise questions as to the literal existence of the City of Destruction, the Slough of Despond, the House Beautiful, the Hill Difficulty, and the Land of Beulah, we are obliged to admit that these narratives do not accord with the facts. Just as Pilgrim's Progress is true if it gives us a correct picture of the Christian life, so Lorna Doone is true if it gives an accurate description of the times which it portrays, and this altogether regardless of the question whether Lorna and John Ridd and Carver Doone were historical characters.

The Bible gives us a record of the evolution of the God-consciousness of the Hebrew race. It gives us a picture of the crudest conceptions which man has held regarding his Maker, and then up through the narratives, Isaiah, Hosea, and Amos, to the exalted conception of God which was given to us by Jesus Christ. It is not necessary to believe that Jehovah ever commanded Moses to hide himself in the cleft of a rock in order to reveal to him his back parts; but it is most logical to accept this as a picture of primitive curiosity which could not be satisfied. The teaching of Jesus that he who would see God should possess himself of a clean heart is infinitely beyond the primitive conception.

There are doubtless many more or less perplexing passages which these articles do not cover. It is believed, however, that one who becomes familiar with the methods of interpretation presented here will have little difficulty with the omitted passages.

Genesis

Gen. 1 : 1: In the beginning God created the heavens and earth.

In the beginning. . .

There are no conceptions which the human mind finds more difficulty in grasping than those which relate to infinity. When we speak of infinity of time, infinity of space, and infinity of God we are using language which must of necessity be incomprehensible to the human mind. It is equally puzzling to make a mental picture of the beginning of time or a picture of time which had no beginning. A similar statement may be made regarding the infinite nature of future time. The modern theory of relativity helps us a little in grasping this subject, but only a little. The fact that the writer did not attempt an explanation of the subject, but contented himself with the simple statement of the fact that whenever the creative process took place God was present, makes the passage under consideration assume proportions of marvelous dignity and grandeur. Indeed, there are many who believe that the first verse in the Bible is the most marvelous passage ever written from a purely literary point of view.

God . . .

It is now pretty generally conceded that no races of mankind have been found who were so degraded that they did not possess some notion of a Supreme Being. Some of these ideas are most vague and obscure but it is believed that they universally exist. While we believe that the Psalmist was correct in his *dictum* that it is the fool who says there is no God, it may with equal propriety be stated that the man who attempts to explain and define the Creator belongs in the same intellectual category. It is our purpose here, however, to discuss briefly the conceptions of God which are found in the Old Testament. A casual reading of the first part of the Bible will convince us that the writers had an idea of God which was anthropomorphic and human. God walked in the garden in the cool of the day and hid himself in the cleft of the rock in order that Moses might see his back parts. He was changeable and easily moved by human petitions. Judged by modern standards some of his commands were

vengeful, if not to say cruel. He was jealous of any progress which the race might make, just as Zeus was angry at Prometheus for giving fire to mortals. Indeed, this seems to have been the general conception of the Creator which the early races held. The God of the early Hebrews was a local god, one who was doubtless superior to the gods of the neighboring tribes, but who, nevertheless, confined his activities to a single locality. The God of the historical books—Samuel, Kings, and Chroniciles—had developed but little from the earlier conceptions. In certain Psalms, however, we find expressions which indicate the writers' appreciation of the omnipotence and omnipresence of God. This is somewhat more fully developed in the writings of the Second Isaiah and certain of the minor prophets. That these crude ideas about God were held by the Old Testament writers is not at all to their discredit. The Old Testament is a history of the development of the religious ideas of the Hebrew race. It is a true book and this could not be said of it, if it failed to give us the correct picture of their primitive conceptions. We have no criticism to make on the authors of Genesis and Job, for example, because they failed to reach a conception of the Creator equal to that given to us by Jesus Christ. We stand in amazement before these marvelous writings which gave us a wonderful picture of God for the times in which they were written.

One can not refrain from pausing just a moment to observe that while our present ideas of God have robbed Him of the human qualities which are found in the Old Testament, we are still far removed from being able to set down any statement which will represent an adequate conception of His character. If a hundred scholarly men were asked to write down what they meant when they said, I believe in God the Father Almighty, we would doubtless get a hundred statements which would vary among themselves in a remarkable manner. The best we can do seems to be to extend our anthropomorphic notions. Man has a little power: God is all-powerful. Man has some appreciation of righteousness, justice, truth, mercy, and love: God must possess these attributes to an infinite degree. This is about all we can say and, after all, it would seem to be all that is necessary to say. We are apt to forget that a greater gap exists between ourselves and an infinite Being than between us and the lower animals. We may not expect, therefore, to have a clearer conception of God than that which we postulate in the lower animals as their conception of ourselves.

Created the heavens and earth . . .

The creation story as narrated in the book of Genesis must be regarded as a poetical expression of the sequence of events which were assumed to have taken place. It is idle to treat this, as many have done, from a scientific point of view and attempt to reconcile it with modern astronomy and geology. This not only spoils the poetry but gets us into insurmountable difficulty with the facts. Many primitive nations have attempted similar explanations of the creation of the world, and like the one in Genesis they are based upon conceptions of nature which have long since been abandoned. The picture of the Creator working for six days and accomplishing a definite part of creation during each day is a noble and beautiful conception. It is a little uncertain whether the idea of resting on the seventh day was the foundation for the commandment relating to the Sabbath or whether the experiences of the Israelites warranted them in adopting a seventh day for rest and then suggesting this story as a basis for their procedure. The naive statement reiterated throughout the chapter that God saw that it was good, indicates an optimistic frame of mind regarding the creation which is in striking contrast with some of the later conceptions.

Gen. 1 : 27: So God created man in his own image.

This is a natural result of the anthropomorphic notions of God to which reference has already been made. Reflection upon this statement has tended too frequently in the past to make us forget the distinction between the finite and the infinite.

Gen. 2 : 7: And the Lord formed man of the dust of the ground. . . .

The second creation story tends to give us a more correct perspective with reference to our relation to the Creator. Here our status as belonging to the kindred of the dust is emphasized, although the spark of divinity is suggested by the statement that he breathed into his nostrils the breath of life.

Gen. 2 : 8: And the Lord planted a garden eastward in Eden and there he put the man whom he had formed. . .

The writer of these narratives, wearied by the burdens incident to oriental life, dreamed of a golden age in which mankind dwelt in a garden. This conception is as wide-spread as it is beautiful. When we come to think seriously upon the subject, however, we realize that it would have been a sorry day for the human race if they had been surrounded by such luxuries as are indicated in the description of the Garden of Eden. The progressive races of the world are those which have obtained their clothing, food, and shelter by laborious processes. The pictured expulsion of our first parents from this garden was a great blessing to the human raec.

Gen. 2 : 17: But of the tree of good and evil, thou shall not eat of it . . .

This is in line with the universal notion of early races that too much knowledge was displeasing to God. No primitive conception has undergone a greater change than this. We believe that God has providentially planned all possible stimuli for human intellectual activity.

Compare Homer's Iliad, Book I, Pope's translation:

> "O restless pride of fate,
> That strives to learn what heaven resolves to hide,
> Vain is the search, presumptuous and abhorr'd
> Anxious to thee, and odious to the Lord."

Genesis 2 : 21, 22: And the Lord God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof;

And the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man.

This is a later explanation of the origin of woman, written doubtless by some one who was impressed with her subordinate position in the domestic economy.

Genesis 3 : 1: Now the serpent was more subtil

than any beast of the field which the Lord God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?

In this chapter we have one of the oldest discussions of the introduction of evil and suffering into the world. The story is a simple straightforward one which makes no reference to a spirit of evil but makes the tempter take the form of a serpent. The narrative indicates that evil was introduced into the world in opposition to the will of the Creator. Upon this has been built a complicated system of theology based upon an age-long antagonism between God and man. The story probably explains the presence of evil in the world as well as any primitive narrative. It may be said that no satisfactory explanation of this matter has ever been given. Those who believe in an omnipotent Power for good are inclined to be of the opinion that moral choices which carry with them the possibility of sinning were given to the human race for a purpose which was benevolent. The dualistic conception so common among oriental races, that there were two divinities warring against each other with the soul of man for a battle ground, is not creditable to our conception of God. Of this we may be sure, that if the fall of man resulted in the requirement that he should earn his bread by the sweat of his face, and that intellectual and moral achievement could only be obtained by struggle, it was a tremendous fall upward. When we consider the providential arrangement which has been made for our physical and intellectual improvement it would seem to have been antecedently improbable that God would have made man perfect in the beginning. We might have been created a race of intellectual giants with perfect knowledge of all scientific truths and the clearest comprehension of philosophical problems. This would have eliminated the necessity for all intellectual effort, but it would have been the greatest calamity that could have befallen the human race.

Genesis 4 : 8: And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him.

The writer of these early narratives soon came to observe that not only was the human race given to transgressions in a general way, but here and there specific acts of lawlessness were perpetrated. The story of the first act by which one man took the life of another is narrated here. The reason for the quarrel between Cain and Abel is not obvious. There is nothing in the narrative to indicate that the conduct of one brother was morally superior to the other. To a writer who was familiar with the custom of animal sacrifices it was easy to discriminate between the offerings which the two sons of Adam brought to Jehovah.

Genesis 4 : 15: And the Lord set a mark upon Cain lest any one finding him should kill him.

This part of the story has passed into a proverbial expression indicating that evil conduct stamps its mark upon the face of the evil doer.

Genesis 4 : 23, 24: And Lamech said unto his wives, Adah and Zillah, Hear my voice: ye wives of Lamech, hearken unto my speech: for I have slain a man to my wounding, and a young man to my hurt. If Cain shall be avenged sevenfold, truly Lamech seventy and sevenfold.

This is the first song mentioned in the Bible and by some it is thought to be the earliest piece of writing in existence. Deadly weapons had just been invented and with one of these Lamech inadvertently has killed a fellow man. He calls his two wives before him and recites in the form of a song which illustrates the figure of speech known as parallelism, what he has done and what is likely to be the result. The meaning of his statements is not quite clear.

Genesis 6 : 2: The sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose.

This seems to be a somewhat mysterious reference to the belief, current in ancient times, in the existence of supernatural beings whose attributes ranged somewhere between those of the gods and of men. This received its highest development in the mythology of Greece. There are a few passages in the Old Testament which hint at the existence of such beings.

Genesis 6 : 4: There were giants in the earth in those days.

It is interesting to note that even in the early period in which the stories of Genesis were written the belief had become common that the present days were degenerated in comparison with the good old times. Horace Greeley has said that the illusion that times that were are better than those that are has probably pervaded all ages. We find the same idea aptly expressed in the Iliad:

> "Not two strong men the enormous weight could raise,
> Such men as live in these degenerate days."

Our Prayers Together

Conducted by A. Gertrude Earle

Saturday, July 12

That they all may be one; as thou, Father, art in me and I in thee, that they also may be one in us.—*John* 17 : 21.

O Thou good Omnipotent, who so carest for every one of us, as if Thou caredst for him alone; and so for all, as if all were but one! Blessed is the man who loveth Thee, and his friend in Thee, and his enemy for Thee. I behold how some things pass away that others may replace them, but Thou dost never depart. O God, my Father, supremely good, beauty of all things beautiful, to Thee will I intrust whatsoever I have received from Thee, and so I shall lose nothing. Thou madest me for Thyself, and my heart is restless until it repose in Thee.

St. Augustine.

Sunday, July 13

The kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.

Again, the kingdom of heaven is like unto a mer-

chant man, seeking goodly pearls: who when he found one pearl of great price, went and sold all that he had, and bought it—*Matt.* 13 : 44-46.

O God, Thy kingdom is within my heart, reign there in all Thy sovereignty and power, reign there absolutely. What doest Thou require of me to-day? Thy commandments, my rule of life, my daily duties, these are Thy commands that I will promise to obey. Thy kingdom is also in the hearts of others; and there would I see Thee reigning. Then to whom can I speak of Thee this day? What counsels can I give? Lord, let me have the opportunity to help another to love Thee.

Monday, July 14

Every good gift and every perfect gift is from above, and cometh down from the Father of lights—*James* 1 : 17.

How blessed, O Lord, to depend only upon Thee. Behold me, Thy child, waiting with outstretched hands to receive Thy benefits. Grant me my temporal blessings, clothing, nourishment, shelter, and let me have the happiness of sharing my blessings with those poorer than myself. Grant me the blessings of intelligence that I may read, or hear one of those golden counsels that elevate the soul and lend wings to the thoughts. Grant me the loving heart, O my Father, and then, give all these blessings to those I love, and who love me!

Tuesday, July 15

O God, help me, keep me, and warn me of the danger of temptation. Let me shun all occasions of evil, and if by weakness, or allurements, I am led into paths of sin, rescue me speedily, that I may fall upon my knees, confessing my sin, and imploring pardon. Sin! this is the evil from which I beseech Thee to deliver me; other troubles that may happen, I accept. They are sent to try me and to purify, and they come from Thee. But, sin, I have no pleasure in it! Oh! when in the hour of temptation I fall away, hearken to the cry that I now raise to thee in all sincerity,—deliver me from evil.

Wednesday, July 16

In everything by prayer and supplication, let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.—*Phil.* 4 : 6, 7.

Are you full of peace? *Pray!* Prayer will preserve it to you. Are you tempted? *Pray!* Prayer will sustain you. Have you fallen? *Pray!* Prayer will raise you. Are you discouraged? *Pray!* Prayer will reassure and comfort you.

If you would succeed in your study, pray before commencing. If you would succeed in your intercourse with others, pray before becoming intimate. Nothing so smoothes and sweetens life as prayer.

Thursday, July 17

Each day is like a furrow lying before us; our thoughts, desires, actions, are the seed that each minute we drop into it, without seeming to perceive it. The furrow finished, we commence upon another, then another, and again another. Each day presents a fresh one, and so on to the end of life—sowing, ever sowing.

I gather strength and hope anew;
For well I know Thy patient love perceives
Not what I did but what I strove to do:
And though the full ripe ears be sadly few,
Thou wilt accept my sheaves.

Elizabeth Akers.

Friday, July 18

Rejoice in the Lord, ye righteous; and give thanks at the remembrance of his holiness.—*Psalms* 97 : 12.

My memory! the mysterious book—reflection of that of eternity, in which at each moment are inscribed, my thoughts, affections, and desires. Into Thy hands I commend it, O Lord, that Thou alone mayest write there, Thou alone efface!

Leave there the remembrance of my sins, but efface forever the pleasures that led to them. Leave there the sweet memories of childhood, when I loved Thee with such simplicity, and my father, my mother, my family, were my sole affections. Leave me the memory of Thy benefits! Each year of my life is crowned with blessings.

(Except when the author is named, all the selections for this week are from a devotional book called "Gold Dust," translated from the French, and edited by Charlotte Yonge.)

The Church and the Voter

TO a small number of representative statesmen, educators, ministers, and a few laymen, in the East and Middle West the, *Homiletic Review* sent a reprint of its June editorial on "The Church and the Voter," together with a letter which called attention to the appalling danger to our country through apathy on the part of citizens; noted the existence of organization and machinery all ready for use in the church itself; expressed desire for cooperation with the *Review* in its assumed task, and asked for suggestions and plans of work.

Few statesmen replied, but educators and ministers were prompt, earnest, explicit, and cordial in their replies, from some of which we quote.

President Marion LeRoy Burton of the University of Michigan writes:

The day must come when the principles of religion are applied to our responsibilities as servants of the public. In a democracy our civilization must depend upon a high type of intelligence in every community. Moreover that intelligence must come to expression. Emphasis must be placed not upon our right to vote but upon our duty. Whether we like it or not, it is the solemn obligation of every one who lays claim to the privileges of citizenship in our country to exercise intelligently his right as a voter. Sometimes we hear members of the Church express the opinion that the Church's duty is in the field of religion and that it ought to let politics alone. Any such sharp demarcation between the two fields reveals a curious and narrow interpretation of religion. I can not conceive of any movement which would be more genuinely significant to our country than for the Christian churches of the land to make up their mind that every member, through an active and vigorous campaign, would see to it that he performed fully his functions at the ballot box.

Two educators go beyond approval of the campaign and propose ways and means to wage it.

Says President-Emeritus Charles F. Thwing of Western Reserve University:

Let each church form a public welfare group, or association. Such a society could take up all questions of a political, or semi-political, nature to which the church bears any relationship. The forms of such a consideration would result in meetings, having debates and addresses, and also in direct work for good men who are candidates for office and against bad men. In certain churches, it might be well for such work to be done by a division, or a committee, of a group already formed. It is not well to multiply organizations.

The success of such endeavor would depend entirely upon the vigor, the wisdom, and the constancy of service by those immediately responsible for the organization.

Professor William James Mutch of Ripon College, Wis., is equally suggestive:

The proposal to get out the full Christian vote at the coming election by systematic effort in the churches is one of the hopeful signs of the times. It means an application of Christian zeal to the real business of social living. . . . The methods which a local pastor will find most practicable will be a program of education through the pulpit, the press, and the selected leaflet, discussions in clubs and groups, but especially in the "groups of five," whose captain will see the other four as often as tact and good business permit and will report all action and results to headquarters. From there each captain receives instructions and literature. Every member of the congregation and every voter in any way affiliated with the church is surely reached and followed up until his or her vote has been cast. Along with this work there needs to be sounded a call for the liberation of voters from party collar and leash. . . . The country needs voters who vote as they pray, and have sense enough to pray for God's will to be done.

Encouraging and discriminating advice is given by Mr. Glenn Frank, editor of the *Century Magazine*, as follows, and he sounds the call also for the prophetic spirit and prophetic men:

I think the Church should make every possible effort to arouse its members to exercise their right of suffrage. The technique of such efforts must, of course, be determined by each church and each minister. More urgent, however, than the mere getting of church members to vote is the need for the Church to clarify its own mind on the now crucial matters of the politics and industry of war and peace. We are witnessing a tragic paralysis and prostitution of political leadership in many parts of western civilization. It is important that the Church furnish to politics the sort of social statesmanship for our time that the old Hebrew prophets gave to theirs.

An unqualified endorsement of this campaign is supplied by Doctor Charles S. MacFarland, General Secretary of the Federal Council, as follows:

I have noted with interest the endeavor of the *Homiletic Review* to induce the full vote of church members and all Christian people in the presidential election, and your explanation as to the intent and purpose of the endeavor, which I understand to be entirely without relation to political party interest.

I am sure that nothing could be more important, in view of the present issues before the nation and their moral and, indeed in the broad sense of the word, religious significance than to secure a complete expression of the Christian spirit of the country.

Under the caption "Should Christians Vote," Dr. Alfred Williams Anthony, chairman of an important committee of the Federal Council, puts the whole case on the basis of reason:

The conscientious, intelligent exercise of the franchise in a democracy is as important as the conscientious and intelligent preaching of the gospel. The former should be one of the forms of giving social expression to the principles of the latter.

Tammany and all similar voluntary organizations for political advantages to unworthy objects would lose their power for evil if the Christian vote were fully cast. Righteousness, which exalts a nation, becomes impotent when righteous people are silent at primaries and elections.

Ministers need not tell their parishioners just how to vote; but they may with perfect propriety encourage and urge their people to vote, by setting forth the issues and ideals at stake and the obligations of Christian citizenship which rest upon all. .

Every church should have a committee on Civics, Christian Statesmanship, Political Obligations, Social Service, or otherwise named, which, in consultation and co-operation with the pastor, would carry the continuing responsibility of bringing the meaning of elections and of special issues to the attention of the members and of arousing them to appropriate political action.

No less emphatic is Dr. Joseph Fort Newton in his agreement with Dr. Cadman, in his regard of citizen duties as "sacremental," and in his estimate of the peril to the country through the indifference of voters:

Dr. Cadman is right. The neglect of the ballot, which is at once the wand and the weapon of democracy, is nothing short of appalling. Taking all kinds of elections in account, hardly more than thrty-five per cent of our people who are entitled to vote ever vote on any issue. The facts show that it is not the foreign element that fail to vote, but people of American ancestry and training. It is just indifference, a lack of public-mindedness, a failure to realize the basic obligation of citizenship, which makes the saying of Lincoln, that this is a government of the people for the people by the people, a farce. It delivers the public life of the land into the hands of the boss, the selfish politician who herds the few in order to use the machinery of state for his own ends.

If the various churches will lay off their theological disputes long enough to urge upon their people the initial duty, they can render a real service to the republic. A Citizenship Sunday, or some such arrangement, used to make men realize that the duties of a citizen are sacramental, is greatly needed, and will do good. A brief, impressive ritual, or ceremony, for the initiation of first-voters, laying emphasis upon the sanctity of the ballot by a formal induction into its privileges, would help. Every instrumentality, every organization, should be used to induce men and women to vote as a religious obligation, no less than as a duty of citizenship.

It is not the business of the Church to tell people how to vote, but it ought to exhort them to vote in some way, and if need be organize to that end. If the present neglect goes on unchecked, it will mean the bankrupty of democracy and the failure of popular government.

From Brooklyn, N. Y., speaks Dr. Edward S. Young, pastor of the Bedford Presbyterian Church. He is one of several who look not alone to election day service but to preliminary work in the primaries and elsewhere:

The *Homiletic Review* is rendering a most timely and urgent service by its endeavor to call out the Christian voters to the polls. Of course it will be recognized that going to the polls the first Tuesday of November is even less important than going into the private conferences and pre-convention political groups and insisting always and everywhere that the best men and women shall be nominated for office and the highest ideal maintained. To vote on election day is such a crucial test of citizenship as to make me favor the recall of the franchise from any citizen who willingly neglects so to vote. But the election day balloting is merely a choice between tickets already settled. The Christian who counts most is the one who most helps to formulate

the policies and nominate the men, and that means getting busy months before hand.

Out of a most unpleasant experience arising from his and his church's opposition to a candidate unfit for office, Dr. Christian F. Reisner (Cheslea M. E. Church, New York) comes forth undaunted:

I am certain that the Church should urge every member to go to the primaries as well as to vote. The meaner and lower elements obey orders and thus make it possible for conscienceless leaders to dominate our politics and to corrupt our citizenship. It is difficult to be a member of a party, however, in some sections, because if you do not follow the dictates of the party bosses they then freely call you a traitor.

I am sure that we ought not be partizans, but the Church must make itself felt in political matters and especially in these days when the wets make so much noise which is not backed up by the facts.

I believe it would be legitimate for a pastor to send a letter to his members preceding an election urging them to make a choice and to make themselves felt even though he did not propose any exact candidate.

Not every minister approves action so definite by church and pastor. Dr. Frederick E. Taylor (First Baptist Church, Indianapolis) would limit suasion as follows:

I think it is one of the essential duties of the conscientious citizen to attend and vote at primaries and elections. We shall never have the right sort of men conducting the affairs of our government until the thinking men and women of the country take the trouble to go to the polls and vote.

On the Sunday preceding any election every pastor should emphasize from the pulpit the necessity and duty of voting.

I doubt the wisdom of any minister taking active measures to get men and women to the polls. Such action is liable to be misunderstood and might be very unwise.

Even more doubtful is Dr. John Archibald MacCallum Walnut St. Presbyterian Church, Philadelphia) but incidentally he gives reason for pre-election activity in having the right candidates selected:

It seems to me that the problem is much more complex than appears upon the surface. The fundamental question is why so many people do not vote.

The long ballot, the partisan spirit, the organization of politicians in the dark, and other factors in many cases make the casting of a vote a mere gesture. When the nominations have been made, the differences in personnel between the two parties are often so insignificant as to make it a matter of no moment which of the two is elected.

I am very doubtful if the clergy will help the situation by frantic calls to the electors on the eve of an election or even by the organization of the community so that every citizen will exercise his franchise.

Dr. S. S. Marquis (St. Joseph Episcopal Church, Detroit, Mich.) while emphasizing the duty of voting, calls attention to facts and to a problem which requires pre-election and post-election consideration:

Voting at primaries and elections I consider a Christian duty. I also regard it a duty on the part of the clergy to stress this matter in their pulpits. I have done so for years.

But in my humble opinion we have reached a point in this country where it does not matter much whether ten per cent or one hundred per cent of our qualified voters vote. We have a form of government that can not function. We started out as a republic to be guided by our leaders, and we had leaders we trusted to guide us. In recent years we have been drifting toward what—in theory only—is a democracy. We have set up machinery through which we hoped the will of the people would be more directly and powerfully felt in governmental affairs. It has not worked out that way. We have neither a republic nor a democracy, but a bloc and special interest government. We have a political machine that defeats the will of the people, no matter how they vote, which has driven from public life men capable of being real leaders. We need to get back to the republic and the idea of it, Till then a man feels he has done his Christian duty when he votes—but he also knows his vote counts for little or nothing.

Cruising in Convalescing Countries

II The Old City of Montreal

John van Schaick, Jr.

WE are sailing early to-morrow from Montreal to the Old World, where the fate of Montreal and all Canada was fought over for years.

C. G. D. Roberts was not only picturesque, he was accurate, when he said in his History of Canada: "Battles were fought on the Rhine, the Elbe, the Danube; German, Austrian, Spanish thrones were shaken to their fall; navies grappled in the Caribbean and Marhatta hordes were slaughtered on the rice fields of India to decide the struggle which ended only on the Plains of Abraham. Now in these imperial domains which Wolfe's triumph secured to British sway a people is taking shape which bids fair to combine the power and genius of the two great races from which it springs."

I remember still the names and dates of four of the wars which we were taught in school were waged by France and England for the possession of North America: King William's War 1689-1697, Queen Anne's War 1702-1713, King George's War 1744-1748, and the French and Indian War 1754-1763.

Perhaps it made a deeper impression on us, for we studied Barnes' Old School History in a village which stood squarely on that old frontier of New York where the tide of "border wars" swept back and forth.

The majority of people now alive will see the three hundredth anniversary of Montreal. Maisonnueve founded it in 1642.

The Northmen belong to a shadowy realm if not of myth, at least of uncertain tradition.

John Cabot laid the basis of British claims by a voyage just five years after Columbus.

Verrazano, an Italian, or, rather, Florentine, in the French service, coasted along our shores from Carolina to the St. Lawrence in 1524, four hundred years ago this year, and laid the foundation of French claims in Canada.

And Jacques Cartier, the Frenchman, one of the greatest of all the early explorers, came to Canada repeatedly in the period ten to twenty years after Verrazano.

Then for fifty years France left Canada to fishermen.

Champlain established Quebec in 1608 and the "mysterious, black-robed, indomitable" Jesuits came to Port Royal in 1610.

Of the Jesuits the following remarkable characterization has been made: "Magnificent in peril, meddlesome in peace, oft dreaded by their friends, but extorting the admiration of their enemies, their record in Canada is one of ceaseless quarrels with the civil power, but their record among the savages is one of imperishable glory."

This afternoon we drove down to the docks on the St. Lawrence where on May 18, 1642, Maisonneuve and a band of religious enthusiasts landed and founded Montreal. The custom house stands on the spot and Maisonneuve in stone stands on a pedestal in front of the Custom House. "He planted," said Dumont, "a grain of mustard seed destined to overshadow the land."

Montreal began as a religious colony, but when Maisonneuve stopped that May day it was the head of navigation. Just above in the river were the rushing rapids of La Chine, on which we looked down through our glasses to-day. He made a settlement connected with the sea by 800 miles of navigable rivers, now joined together by a network of canals. No city on the continent was in a better position to get and handle the fur trade.

Penetrating as Maisonneuve did so far into the interior, he found himself on the edge of the mightiest Indian confederacy of North America—the Five Nations of the Mohawk Valley. Many interesting, dramatic, tragic events were to flow from that fact.

"For a hundred years," says the Brittanica, "after its foundation these three influences held sway, more or less mutually antagonistic, the streets of Montreal presenting an animated picture of somber priests and jovial soldiers, savage hunters in their native finery and more than half-savage fur traders. Within another hundred years, although both priests and soldiers were still to be seen on her streets, they had become but atoms in a larger and more varied population. The fur trader of New France, merged after the conquest in the fur trader of the Northwest Company—which had its origin in Montreal—remained for a time the one picturesque survival of earlier and more romantic days. Finally, he too disappeared in the multiform and strenuous life of the modern city."

It is this modern Montreal we have been studying to-day. We never invested five dollars more profitably than in old Irish McKenna, his faithful horse and little open victoria. First he took us up Mount Royal, which gives the town a name. It is a ridge of trap rock 753 feet high, thrown up through the limestone. Frederick Law Olmsted helped lay it out as a park. There are drives and walks for miles and no motors are allowed. The city extends up the lower slopes of the mountain as Le Havre does up the "Cote" and Hong Kong up its mountain. The different terraces, geologists tell us, are the different river levels of the geologic ages.

We started up by way of McGill University through a new $50,000 gate under construction, a memorial to a dean of the university given by his wife. We saw the Physics, Mining and Engineering buildings given by MacDonald, the tobacco merchant.

Higher up the mountain, overlooking the other university buildings, was the Medical building, and adjoining it the Royal Victoria Hospital, for which Lord Strathcona and Lord Mount Stephen each gave $500,000 in the beginning.

Around and around we kept curving and climbing, past the beautiful home of Sir Montagu Allan, head of the Allan Line, past the home of the president of the Bank of Montreal, past a huge place whose owner made his money in silver mines, finally up to the toboggan slide so famous in Montreal's winter sports, and then to the observatory on top.

On clear days the Green and White Mountains and the Adirondacks are all seen distinctly. To-day only a few of the mountains showed up off toward Boston. But the river valley for miles was spread out before us, the city with its beautifully shaded streets, the great gray walls of the sisters of this or that, and other ancient Catholic seats.

The Catholic Cathedral of St. James and old Notre Dame with its twin towers were far more beautiful and impressive from Mount Royal than when we visited them later. The former is famous as being the exact reproduction of St. Peters in Rome, one-half size, but McKenna said one-third size and I'll back McKenna against the Brittanica. Notre Dame has "Le Gros Bourdon," the largest bell in North America, 24,780 pounds. We didn't climb up to investigate. This cathedral is exactly one hundred years old.

Another striking thing in the view from the mountain is the Victoria Jubilee Bridge over the St. Lawrence, which we crossed this morning. Montreal is situated on an island. It is therefore no wonder that her bridges have been a matter of first importance since bridges became possible. One of the finest pages in the history of Canada is the story of the bridging of the mighty St. Lawrence.

We descended from the mountain and saw the city—800,000 people, the principal port of entry for Canada, one-third of Canadian imports passing through this one city. In shipments of grain, Montreal is surpassed only by New York and New Orleans. That frontiers can not separate the interests of nations is seen when a great river like the St. Lawrence leads on up out of Canada into the heart of the United States. The farmers of our Middle West are the power back of the movement to make a waterway for ocean steamers straight up to Chicago and Duluth.

We have been celebrating one hundred years of peace between the United States and Canada. I hope we can soon start a hundred years of co-operation between us.

Seeing the sign *"Commission des Liquers de Quebec,"* I went in at once—simply as a sociologist, officially as it were. There were two lines of rather fine-looking ladies and gentlemen walking up to a window and buying one bottle each of any kind of liquor made. To-morrow each may get a second bottle, but not to-day. The quality is guaranteed. There is no drinking on the place. Retail service in the city is confined to beers and wines. Not even down on the docks and along the water front did I see any evidence of drinking, but of course it exists.

I saw the sign *"Fourruresen gros,"* "Furs wholesale"—a reminder of one of the industries which has made Montreal.

In the main, the language is our language, the streets our streets, the buildings our buildings, the people our people, with just enough difference to add to the charm of this beautiful place. For example, there are more signs with "royal" in them than we see in Boston or New York. There is a stable to rent, the "Royal Trust Co." has it; an apartment down the street, it is the "Royal George;" I want a hat, I go to the "Royal Stores;" and if I need insurance I have the "Royal Exchange Assurance" close by. And so it goes from "Royal Lumber" to "Royal Ladies' Outfitters," with probably a Royal price. But it is all at the foot of Mount Royal and in Montreal, so why not use it?

There is no need of writing down the names of great squares, impressive monuments, stupendous railway tunnels, splendid public buildings. Among them all the university which has come from the generosity of James McGill impressed me most. What he gave in 1813 was worth only about $150,000, but into what a great tree the little sapling has grown and what thousands find shade and shelter and food under its branches!

Coming down from the mountain we passed the Congregational and Presbyterian Colleges built next to McGill.

McGill with these affiliated Colleges takes the place of a State University. How happy it would make James W. McGill if he could see it! What a memorial to him! What a thing it is to be connected one way or another with education, as a teacher, as a trustee, as the endower of a library or gymnasium, a chair or a whole school.

In her long history, Montreal has been a city of religion as well as of trade and military defense. Wonderful tales of miracles are related. Soldiers starting out to fight Indians wore images. Great expeditions were started on days like that of the Assumption of the Virgin.

The city is dotted still with churches, but now both Catholics and Protestants are represented.

The Rev. Richard Roberts is here, and his Presbyterian church belongs to the Presbytery of New York, but he belongs to something wider even than that broad Presbytery.

By his tolerance, vision and sympathy, he belongs to us all. His church, only two squares from our hotel, is on a commanding corner. He himself is *en route* to California. The sexton said he had 1,500 at his service last Sunday night and had had large congregations throughout the year.

To-night the delegates to the World's Sunday School Convention were entertained at the Y. M. C. A.

A fine young couple sat by me who proved to be Methodists from Alberta.

Just how many of my readers know anything about Alberta? It is one province of Canada dating from 1905, when it was "admitted," as we would say in the States. It is as large as Germany and France, twice as large as Great Britain and Ireland and one-half as large again as all the New England States plus New York, New Jersey and Pennsylvania. This young parson and his wife traveled four days steadily to get here.

At the meeting to-night there were hymns, prayers, addresses of welcome and farewell, pinning on of names and ribbons, comments on my name, and a gradual getting together. Judge Leet, Congregationalist, for sixty years in Sunday school work, said that one thing to come out of the World's Sunday School Convention was world peace. "The old folks have hate and prejudice in them so deep rooted that it is hard to get it out. The World's Sunday School Convention is taking the young people in time and they do get together. No race or national hatred can survive in that atmosphere."

Philip Howard of the *Sunday School Times* made an admirable address on the friendships to be formed, the knowledge gained, the courage strengthened by a voyage together for nine days on the Marloch.

We are all strangers to-night but we are going to be on one ship, out on the great deep. It will bring us together inevitably.

When will we see our world as one ship and all of us on the same voyage?

Montreal, June 6, 1924.

Talks with Toilers

V---The Iron Worker

Edward H. Cotton

A NEW theater was being built. Workmen, like busy ants, were hastening about. Carpenters were making wooden forms for the concrete columns, floor slabs, and girders, and false work for the steel trusses. One group of workmen was hoisting a ponderous steel beam into place by means of a derrick, another was riveting the trusses amid the deafening noise of the air hammer, a third was making concrete. Bosses of the carpenters, iron workers, and concrete mixers were directing, urging, and gesticulating, with language which had a flavor in it. Engineers were forever starting and stopping their powerful steam hoists, which, by means of the derrick, could raise a weight of thirty tons. A ring of spectators, some with nothing better to do, some with genuine interest in the highly specialized task of erecting the great building, were standing about the fenced-in enclosure.

The attention of these onlookers for the moment was concentrated on a huge mast which had just arrived on a truck, and was being lifted from the truck and lowered to a coblike structure of supporting timbers technically known as cribbing. A crew of ten iron workers was doing the work.

"They brought that mast up through the heart of traffic," a young man who was watching the operation said to me. "The traffic officer was obliged to divert all vehicles down a side street until it got by."

The men were rigging a small temporary derrick, or shear-leg, near the truck, and knotting stout manila ropes about the giant timber. Preliminary preparation complete, the boss gave the word, two men began to

turn the cranks of a handwinch, others swayed back on the tackles, and the great stick rose easily from its bed on the truck, was swung outward, and dropped to a temporary longitudinal support on the cribbing.

"Take a half-hour off, men," said the boss.

It was half-past twelve. The men had worked a half-hour overtime and would receive pay for an hour's work. The boss came across to the sidewalk.

"We'll have to work all night," he said. "A heavy steel truss is coming in early to-morrow morning from the steel works, and we must have that mast in place to unload it from the truck when it arrives."

Replying to a question about the unusual size of the timber, he said: "We had to have a big one. The truss it will lift weighs 125 tons, though of course it will come off in sections. The stick is eighty-one feet long, two feet through at the center, and weighs six tons. Had the mast projected from the truck a foot either way the driver couldn't have made the turn into this street."

He was not the type of profane, driving boss of the story-writers. He handled his men like children, and spoke softly, but his voice had a quality in it which kept the workmen alert and eager. Without noise, with even temper and hearty co-operation, the huge unwieldy mast had been unloaded from the truck. He had a moment of leisure and gave me a few facts about his interesting calling.

"I have an idea for a derrick," he began, "that would simplify its operation. Now it swings in a casting on the foot-block. We ought to replace the casting and the pin with ball bearings; it would turn then with much less friction.

"Our men must have a thorough knowledge of three operations: hoisting, erecting, and riveting. This knowledge has to be born in them. Any amount of book-learning will not make an iron worker. We get most of our men from Eastern Maine and Nova Scotia, where they have had lifelong training handling ropes, climbing masts, and rigging ships. Some of them go back to the vessels in the winter when building gets slack. A person who has not learned to keep his nerve no matter how high we ask him to climb, and on whatever slender support he must stand, would have no place with us. Sometimes he has to run about between heaven and earth on a two-inch flange of a channel-iron. Talk about tight-rope-walking in a circus! Conditions there are as nearly perfect as possible, but our men have to face conditions as they find them. A gale of wind may be blowing. It may be raining, with the steel wet and slippery; ordinarily in that case the men would not take the chance. But suppose work has been slack, as it has been this season. They would feel as though they must work."

"Do the men often fall?"

The boss paused a moment. No doubt certain accidents he had witnessed were passing before his vision. "Down at union headquarters we place a bow of crepe over our charter for each deceased member, and leave it there a month—I have yet to see that bow come off. We have 1,000 members in our local union, and lose by death perhaps fifty a year—of course not all the deaths are caused by accident. After a man has fallen, even if he recovers, he is seldom as quick and daring as he was before. If he falls a second time he may lose his nerve entirely, and have to be kept on the ground."

A call came, and he walked briskly away. The work he was doing was exacting. Each day brought heavy responsibilities in the way of construction, and the well-being of his men. But he appeared to be thriving under it. Would that a portrait painter could have caught the figure he made as he went walking across the street, sleeves rolled back over muscular arms, battered felt hat perched at an angle, clear blue eyes, complexion tanned a rich mahogany by wind and weather.

"He's a good boss," remarked the young man who had spoken before. "My brother-in-law works with him. The men like him and work for him. I used to be an iron worker; in fact, I'm trying now to get into this union, but it gives a stiff examination which so far I haven't been able to pass."

The youth had not told all his story. As the foreman had spoken of the perils, I had noticed that he had listened intently and his eyes had glistened. He made no comment, however. He was interested in the work being done in the enclosure; the tall steel girders, the puffing engines, the lofty swinging derricks. Presently, he pointed out a man perched like a bird on the end of a swinging boom fifty feet from the ground.

"Those fellows must be agile climbers and able to keep a level head under all conditions," he remarked.

We watched the man as he deftly adjusted a tangled rope, slid down the boom, and dropped to the ground.

"They takes chances every day," I observed.

"Yes," he replied.

"But it is all in the day's work, and they get good wages."

He became slightly antagonistic at that. "Good wages, to be sure," he answered,—when they work." Still, $1.10 an hour is not so much. Bricklayers get $1.25 with less of the danger, and wear and tear on clothes. The iron worker wears out, on the average, one pair of shoes and one pair of overalls a month; it is the constant climbing and traveling on the sharp steel that does it. What happens when an iron worker takes out an insurance policy on his life? He must state his occupation, is classed at once as a worker in a dangerous trade, and is obliged to pay from twenty to twenty-five per cent advance over the regular premium. Then you may work three months and have nothing to do for three more; my brother-in-law averaged only twenty dollars a week last winter."

He stepped out into the street and back again, with no visible purpose. His eyes twitched, and he kept pulling at the buttons of his coat. He may have seen a question in my eyes, for he exclaimed: "The sight of the man on the end of that boom made me nervous. I was there once—and fell off. We were up three stories. How did I feel? I don't know, it all happened so quickly. I struck the ground, was picked up and carried to the hospital. I stayed at the hospital four months, and wore a rubber waist support for three months more. I am all right now, only nervous.

"A rendering works was located near where we were working. The air was not fit to breathe. It was that which made me lose my grip on the boom. I don't know whether I could stay up in the air again or not, but I would like to try. I have a position at another trade, but the pay is considerably less."

His brother-in-law, having finished lunch, came across the street to where we were standing, and showed a ragged tear in his overalls received in the operations with the mast. "They were new, too, three days ago," he remarked with a sigh. "Well, we didn't get much nooning to-day."

"But you got double time for that half-hour," the young man said.

"Yes, and we needed it. This job will be finished in three months. Nothing else is in sight."

"How about that big bridge they are going to build down in New Jersey?" questioned the youth. "I've half a mind to go there, myself, and try for a job."

"It's all right for you, Fred, but remember I have a family. I can't keep moving about. Besides, building bridges is dangerous, with so much preparatory work in the way of uncertain stagings."

Observing a peculiar steel tool hanging from a broad leather belt which was buckled about his waist, I asked him its name.

"Spud-wrench. You see, one end is shaped like a marlin-spike. We thrust that into the holes in the beams to draw them together. It is difficult for the derrick to drop the beams exactly fair. With this other end, the wrench part, we set the bolts. We use the tool chiefly when we are erecting. That is the part of the work I like best."

"Better than riveting, no doubt," I said, "since the rivets come to you red-hot."

"Yes, they are tossed to us by a man called the heater, who stands anywhere from thirty to forty feet away. We catch them in a tin pail. If the heater or the riveter miscalculates, we are apt to get a rivet in our overalls. A bad burn sometimes results. You can imagine how we feel when a rivet hits us, we being up a dozen stories and standing on a four-inch beam-flange."

"But after all, we don't mind the hot rivets so much. The real danger comes when we are working on the ground, for things are always falling: mauls, wrenches, bolts, and drift pins. Last year we had gone up eleven stories on a building with not a platform between us and the ground. The inspector came down from the State House and told the contractor he would take every man off the job if he didn't lay down planks. It was not so much for the protection of the men who were erecting and riveting as for those on the ground."

"I see no old men among your crews," I observed. "What happens to an iron worker, when he gets old and can not climb?"

He shrugged his shoulders and shook his head. "I don't know. But one thing I do know, the union doesn't pension us."

As it happened, a feeble, white-headed man happened to be passing along the sidewalk as I asked the question. He turned with a smile and said, "Yes, what *do* they do with the old men?"

The stranger had stated a vexing problem. What is done with the old and disabled in all the trades, when unions make no provisions for pensions?

Flowers and Babies in the Shizuoka Dojin Church

Clifford R. Stetson

TO-DAY is Flower Sunday in the Shizuoka church, and now before I forget a single bit of it, I want to tell you about it. It was one of the prettiest services I have seen in Japan. The church lawn is itself a veritable rose garden just now. There is a rose hedge across the whole front of the lot, along the moat, broken only by the neat white-painted gateway and graceful cement bridge. This has been one solid mass of clustered red, white and shaded pink blooms for two weeks. There also are masses of pink and white banked about the walls of the kindergarten and along the south side of the church, and a tall bush of brilliant red at the right of the front entrance. These put one in the right frame of mind for Children's Day, even before one enters the cool, dignified, friendly auditorium.

To-day the interior was no less sweet and flowery than the outside. The children had brought flowers by the armfuls, and the bushes on the lawn had yielded their share. The organ, the chancel table and the rail were full, and on the steps leading up to the chancel were buckets filled with bachelor-buttons, pinks and daisies.

One of the young men teachers presided, and Mrs. Terasawa played the organ. After the opening devotions and singing we had the christening service, and there were four babies presented for dedication. They were an interesting group. The oldest was Katsuki-chan, the son of the janitor at church, a dear baby with an ever-present smile, who belongs just a little bit to us all who go often to the church. The next was the young son of the Takis' whom Mr. Terasawa married first after coming here and receiving ordination, so Mr. Terasawa was especially pleased when they decided to have him christened with the others. Then Meri-ko, the little Merry Christmas baby who was born just a few hours after the Christmas Sunday services, at which her father, mother and brother and sister were baptized. And last—also least, so far as size goes—Jean Margaret Stetson. The babies all behaved themselves like little angels, never made a peep. I was very happy because Mr. Terawasa asked me to take the christening part of the service, and as I took those little bundles of humanity in my arms and blessed them I am sure that God was very near, and that even though my words were in a foreign tongue they needed no interpreter, for it was a greater than I who spoke. The babies loved their blush rosebuds, and even Jean held hers in her hand through most of the service.

The Sunday school program came next, and it was very interesting, and not too long. There were

two reasons why the usual endless procession of songs and recitations was cut down to a number more nearly balancing the other parts of the program. One was that they had tried carefully to plan for just enough and not too much, and the other was that yesterday one of the teachers was taken sick and had to go to her sisters in a distant city; another of the teachers, the organist, went with her, and a third was called this morning to Tokyo. So all the last minute work fell on the Terasawas and three of the faithful young men and one of the kindergarten teachers.

Anyway, the result was a completely successful service, so we are doubly grateful to those who carried it through. There were a number of group songs, a few motion songs for the little ones, a hymn or two, an offertory song, and then a very interesting little talk by Mr. Terasawa on "Flowers and Children and God." He had a difficult task to keep the attention of so many youngsters—there were more than eighty, I should judge—who, now that their part was over, had nothing to do but wiggle. But he got them listening in good shape, and again and again brought them back when some affectionate friend tried to kiss Ruth, or one of the smaller children distracted their attention by crying. And I think that he drove home his point to children and grown-ups alike, that just as we love all the flowers, which are more or less alike, yet in some ways differ each from every other, so we must love each other, with our common resemblances and differences, for so God loves each individual in the world.

After the services the newly-christened babies had their pictures taken, and then the children divided the flowers into generous bunches, and went in groups to carry them to various hospitals and shut-ins. I am sure the flowers carried a double measure of cheer from the happy faces of the boys and girls to those who were in pain. And so they spread the joy of the Christian Children's Day to many who did not know about the Good News from which it sprang.

This evening Mr. Terasawa spoke on the Emigration problem, and its relation to Christian church work in Japan. It rained very hard, and there were not a large number present, but it was a helpful service, I am sure. I could not understand enough of what he said to follow his thought in more than a few sentences, yet knowing him as I do, and catching a word and a sentence here and there, it made me happier than I have been before since the beginning of the whole trouble. For it made me realize more than I had ever done before, that even in this misunderstanding between nations the division is not entirely on national lines, and it is the best in America and the best in Japan working side by side against the worst in both lands, that will finally prevail. And as I remembered that our little group there in the quiet church was typical of hundreds all over Japan who are praying and working just as earnestly for the Christian ideal of brotherhood and friendship as any of you are at home, I felt very sure that these, after all, were the prophetic voices, and that the misunderstandings and failures which have so filled our thoughts for the last few months will pass away. And my prayer to-night is that to you at home, as to us here, these very failures and misunderstandings may yield a firmer, deeper faith in and friendship for the people of Japan.

Shizuoka, Japan, June 1.

II—The Minister as a Student

Daniel Evans

WITH the single exception of the advanced teacher or the cultivated woman of leisure, there is no person in the community who enjoys the high privilege of such study and constant companionship with great minds as the modern minister. Other men who have not lost their interest in knowledge, nor their passion for books, but the exigencies of whose business or profession deprive them of the leisure for study, look with envy upon the minister in his library among his books. One such man, whose wealth was fabulous in the minister's eyes, came into his study, looked over some old books with which he was familiar, and some new books of which he had learned something through reviews, picked up one after another lovingly and longingly, and with sincerity felicitated his minister upon his privileged lot which had fallen for him in a very pleasant place, among books, the pasturage of the mind, and laid them down with a shadow of sadness upon his face. He could buy books, but he had not the leisure nor energy to read them and make them his companions.

This privilege of the minister involves his right use of it. He must be a student. His student days do not end when he leaves the school and enters upon his ministerial work. On the contrary, they then really begin. He is no longer compelled to study at certain hours, upon a certain subject, under the direction of his teachers. He is free now to study, motivated by the love of knowledge, and the passion for truth; free to make his own choice of subject, and linger as long and go as deep as he desires to; he is not compelled by the exigencies of the courses to cover a subject in a definite period. His duty, however, is to be just as rigorous in his intellectual demands upon himself as was the professor, to keep his time for study as when the hours were prescribed and to conserve and concentrate his mental energies. He is a teacher, but he can not teach others unless he teaches himself. He is an expert and an expert is one who keeps abreast of developments in his field, and the minister must do the same in his specialty, religion.

The minister who has this high privilege and makes this fine use of it will find invaluable returns. His mind will grow; his powers will develop; all the energies of his mind will find expression; his very soul will come to its own. He will be a greater man for his high companionships. And his mind will be enriched. The real riches of life are the riches of the mind; they are the imperishable values, the inalienable treasures. No man is made poorer by his wealth,

but every man who knows him is made richer. No man can deprive him of his riches; they need no lock and key for their safe-keeping; they are safe in his mind. And since his powers are thus developed and function at their best, and his mind is full of truth and beauty, and goodness, his preaching will have freshness, variety and power.

There are ministers in our Church and in other Churches, whom we know, who recognize and enjoy and make the most of this high privilege of study. It is the secret of much of their happiness in the ministry, their power as preachers, their constant growth through the years. It would be interesting if we could get from them their habits of study.

That New Attitude of the Church Toward War

Herbert E. Benton

IN our attitude toward the war problem there are two courses open before us.

We may allow ourselves to become involved in a discussion, which may become a dissension, as to the position the Christian should assume in the event of another war; or, with deep, prayerful consecration, we may put forth all the effort of which we are capable to secure the abolition of war.

To follow the first is to dissipate our energies in controversy, to create the feeling that there is a conflict between patriotism and Christianity, to neutralize the desire for peace that is rising so strongly in all hearts, and to make our church an object of the derision of the scoffers who will cry,—"You preach the Fatherhood of God and the Brotherhood of Man, yet are you consenting to the slaughter of millions of those same brothers, who are sons of the one Father."

Surely it is meet and right that we Universalists shall squarely face this which is to me the paramount duty of the present hour—what can we do to abolish war as a means of settling disputes between nations?

The query naturally arises—can war be prevented or is this just a vain dream! Two years ago the drift toward war seemed irresistible. Powerful and sinister forces were working through the old channels of distrust, hatred and enmity. But strong contrary forces are now in evidence—among them a champion is bestirring himself; the Christian church is awakening, and there are signs of a moving in the hearts of men that is most encouraging. Pages of the *Leader* might be filled with the anti-war resolutions adopted by almost every gathering of church groups. The fact is that the Peace Movement is becoming popular.

But there is yet much to do. One clear call is heard—we must put strikingly before the minds of men the unmistakable significance of another war, *i. e.* there must be a persistent campaign of education so that the terrible consequences of war may be apparent to every one.

The engines of destruction are now perfected to the highest degree ever known; Edison tells us that London could be wiped from the map in three hours. Non-combatants are no longer immune. If civilization permits itself the luxury of another war it will mean such a slaughter of men, women and children, such colossal destruction of property, such a collapse of moral and spiritual values as to be suicidal.

Whatever benefits may have been derived from previous wars, the cost now for the victors as well as the vanquished has become prohibitive.

I confess I can not understand that patriotism which fails to realize that the welfare of our own nation demands that the way to stop this monstrous thing shall be found. That is to me a spurious patriotism, which, without lifting a voice, allows the drift toward war to continue and contents itself with preparation for the conflict which means the death of our civilization. As General John F. O'Ryan declares, "I should be a traitor to my country, did I not do everything in my power to destroy war."

I am confident that the Christian churches have such power that they can win this great achievement, and if they fail, then, as General Bliss has said, they "will be responsible for every drop of blood that is shed."

I ask—Are Universalists to count in this great crusade? Shall we busy ourselves with a discussion of what we shall do in the event of another war in which our nation shall be involved, or shall we exert all our wisdom and Christian purpose to bring to pass a situation in which this question will not arise, because we shall have a new world order and citizens will not be confronted with this dilemma?

Is the Universalist Church to take a leading part in working for peace or is it not? Are we enough concerned so that with all our energy, faith and enthusiasm we shall get behind a constructive program?

Our fathers proclaimed a heaven of harmony and brotherhood beyond, and they suffered for their faith. Are we willing to sacrifice something if necessary that we may have this heaven of harmony and brotherhood here on earth?

It is declared that the attempt to commit our church to a peace program will divide and destroy the church. Be not deceived: unless the church makes itself a potent functioning factor in promoting peace it is destroyed already. Thousands are losing confidence in the church and condemning it as impotent, futile and purposeless. Certainly the days of strength for the church are the days of prophecy, of aggressive service, of sacrificial consecration to a sublime cause.

For one I abhor the thought that the church I am endeavoring to serve shall be a trailer; I want this church to be the driving car, to be right up with the leaders.

So, brethren, let us drop any disputatious controversy over our differences and let our hearts strike fire in this greatest of all quests: to invoke the spirit and establish the machinery of international justice and good will.

As Dr. Merrill has said, "We must not merely preach peace and pray for peace, we must seek peace and pursue it." We must mobilize our churches, our schools and colleges, our industries, our science, all our resources of mind and heart to effect an organization of all nations for peace.

The Universalist Church is being tried in the balance of a great world need. The acid test is being applied which will determine whether our Christianity is genuine.

Again the Lord is calling. "Whom shall I send and who will go for us?" Shall not the Universalist Church answer, "Here am I, send me?"

* * *

GOD CAN NOT BE DEFINED

"YOUR religious views have piqued my interest," writes Luke O'Reilly. "I notice in your column that you resent the suggestion that you are an atheist and you assert that you are 'a most fervent Unitarian.' Will I be transgressing social ethics in asking you to write down in your column your conception of God?"

I wish I could write it down. Of course I can't. To define God is to limit Him. Still it seems inevitable that man should do that in order to get some edge to which his mind may cling. All religion is concerned with this process of scaling down God into the realm of finite comprehension.

And so although the various Churches insist that the God confined in their own particular dogma is a Deity of absolute perfection, it seems to me that in every case there has been a minification. Perfection itself is a conception quite a bit beyond the range of mortal mind.

Orthodoxy has burdened Jehovah with human attributes. Anger and vengeance are attributed to Him because these are failings which we ourselves experience and can therefore understand.

And in the churches they also talk of God as all-powerful, but it does not seem to me that they quite mean that either. The conception of an all-powerful Deity has been decidedly qualified by the belief that His creature man got out of hand and could be saved from perdition only by the sacrifice of Christ, the Son of God. An all-powerful God could have created Adam and Eve without sin and without the desire of sin. The existence of such a place as hell would be an indication of the fallibility of God. If souls were really lost it would be hard to acquit God of mislaying them.

But most of all I quarrel with the fundamentalist who insists that he "loves God." I don't believe him for a minute. Into love there must enter some slight solace of equality. Adoration and love I hold to be imperfect synonyms. No human being could possibly be at ease with the God of the dogmas. He could pray to such a God, but he could not explain, or argue, or have a joke. Fear tarnishes love. I could not love a God who held one hand behind His back and in that hand had hell. But, naturally, if I I believed in such a God I would try very hard to feign love.

No, I do not think that man may ever expect to know God and to define Him. But there is an extraordinary something which happens now and again in the human spirit. There comes to the soul a second wind. A man gets the chance to say to himself, and to say truthfully, "This thing I have done is magnificent. I didn't know I had it i me."

The achievement need not be anything so tangible as the creation of music or poetry. It might be something which made people laugh. It could be a tingle, a taste, a hope, the sight of leaves in a wind, a caress. But in this moment there would be gusto. And the man upon whom the spell came would be for his little time valuable and important.

Something marching catches him up. Ahead are the banners and the bugles and we are all marching, marching away. Away—that's enough for any one who feels the swing of it.

Oh, I can't define God, but I'm not an atheist.

Somebody may come along and say, "But you're not talking about God at all. You're talking about the will to live, or a good dinner, or a sunny day, or the sub-conscious."

I don't care what name is used, because it really is God.—*Heywood Broun, in New York World.*

* * *

THE MINISTER WHO WAS AFRAID

To the Edtior of the Universalist Leader:

Possibly a word from the writer may put courage and faith in some fellow pastor who is now facing the five year financial campaign of the General Convention as a part of the Christ Crusade.

When the secretary of the General Convention sent the statement of the amount requested from the local church it seemed at first beyond possibility. The pastor felt his heart grow cold whenever he thought of asking the people of the parish for more money. The church had been meeting its financial obligations to the denomination; he felt it could not do more. However, a campaign of education was first planned, the work of the denomination explained in church meeting, to individuals, to the people from the pulpits. Finally the time came for the decision of the parish and the trustees. The whole program was freely discussed. One of the trustees, a new convert to Universalism, said, "Brethren, if we want *our* church to do great things for the *world* we must do great things for our church." The vote was taken and the motion unanimously passed, much to the satisfaction of the pastor and his wife, and with real joy and pride on the part of the people and trustees.

Thus it was proved that all the fears and doubts and worry of the pastor were groundless. When the program was understood, its needs explained, and the loyalty of the people challenged, the people arose to the situation and proved they were Universalist in deed as well as name.

How many pastors have found or are finding themselves in the position of the writer in regard to the financial program of the General Convention? How many are afraid to take the matter up? How many are afraid to ask the people for more money? How many are not wholly in sympathy with the whole of the program and are afraid they can't present the cause to their constituency in an appealing way? Most of our fears are purely of our imagination. Let us put our fears aside. Let us be courageous, filled with faith. Let us dare. It will not take anything from your own parish. It will do quite the reverse. The increase of interest will more than offset what goes out of the parish. The creation of enthusiasm is the key that unlocks the doors to a running, going, growing

church. Brethren, if we love our church, if we want her to "do great things for the world," we must try to put this financial campaign across. We can do it.

From One Who Was Afraid.

* *

MR. NASH AND HIS MILLIONS

To the Editor of the Universalist Leader:

It seems probable that all who think will agree that if all the workers in the factory and the field are adequately paid, all the costs and hazard of a business provided for, the stockholders paid a fair rate of interest on their investments, that the million and a half or more remaining is *excess profit* and does not belong to the workers, the stockholders, nor to Mr. Nash. Who then should have it? It belongs to those who bought the suits from the Nash Company and should be given back to them. As that, however, is manifestly impossible it should be used for the public benefit, not in gifts to charities, or churches, or colleges, but in the establishment of other Golden Rule enterprises like, perhaps, a retail department store where the Golden Rule should replace the Rule of Gold, whereby enormous excess profits are taken from those who *sell their labor,* as well as from those who buy the merchandise; or it might well be used in promoting the study and application of the Rule to governmental problems in city, state and nation, especially in the matter of crime and the treatment and cure of those of criminal tendencies.

But Mr. Nash owned two thirds of the stock and to save himself from becoming a multi-millionaire he purposes to give this stock to his working force so that they shall, in time, own the business. That he has a perfect right to do. It does not, however, affect the question of excess profits. Dividing it among four or more thousands does not alter the principle. If it were right to take the excess profit it would not be wrong for Mr. Nash or any other man to be a multi-millionaire, the wrong is in taking more than enough from the consumer.

To keep his factory on the Golden Rule basis the company should lose no time in cutting the profit on a suit from four and one-quarter per cent to one per cent, which would probably give the company protection against unforeseen emergencies and save them from committing the crying sin of our present business course, "taking all that the trade will bear," which the Golden Rule strongly forbids—and this is why men consider the rule impracticable. No man could become enormously rich and none crushingly poor.

B.

* * *

MODERNISM AND UNIVERSALISM

To the Editor of the Universalist Leader:

Enclosed you will find the copy of a letter written by my sister-in-law, Mrs. Tacy M. Bowler, to my father.

It was written with no thought of its being read by any but our immediate family, but we and our friends here have found it so interesting, and so much in accord with articles we have read in the *Leader,* that I have gained her permission to submit it for publication.

Some Universalists will remember the Rev. Tacy Mathew of twenty years ago, and will be glad to know that she has kept her interest in the Universalist Church, and that she and her family are members of St. Paul's, Chicago.

Sincerely and cordially yours,

Mary T. Bowler.

The Letter

I wish I could take you with me to hear the lectures on "Modernism" which I have been attending at Chicago University. I am enclosing a little leaflet that will explain what the course is.

This university has been growing out of the old Orthodox ideas for a number of years. It has become a great source of authority in scientific matters, some of its men having world-wide recognition.

Little by little the scientific information has drifted over into the theological corner and disturbed the minds of the "elect," while in the student body every theological student who ventured into any of the philosophic or scientific departments got all of the old Orthodoxy completely knocked out of him. Old Orthodoxy could no longer hold its own against modern science and so they have gradually come into harmony.

I do not know if they have had to lop off the heads of some of the older men and put younger men in their places or how they have accomplished that. Most of the men I have heard have been fifty or over. The one I heard last Tuesday evening, Professor Soares, was younger but not much. He spoke on "Modern Faith in Life after Death." He discarded at the outset all ideas of spiritualism, saying he had never seen anything to encourage him in the possibility of communicating with the dead.

Then he traced the history of belief in immortality from its development among the Jews.

"It grew out of a necessity," he said. "The early Jews only expected to live through their descendants, but they saw families die out, and so if their great ones were to live and share in the glory that was to come to Israel, there must be some other way. So there grew up the idea that the souls of the dead waited in some unseen realm until the promised time should come.

"Jesus said very little about death. His life work was to make life more worth while. The Kingdom of heaven is 'at hand.' Learn of him and enter that Kingdom and live eternal life here and now."

"In regard to death, the chief thing Jesus said was 'In my Father's house are many mansions,' etc."

So Professor Soares says that Jesus left the suggestion that life after death is still in the Father's care, but that is not our chief concern. Our business is with life here.

In regard to the resurrection, he says: "We do not have to know, and can not know, what happened. We know that Jesus was crucified and buried, and his disciples scattered, utterly discouraged. Then in a short time, we see them coming together again with a new hope and a new vision and a determination to carry out Jesus' instructions and spread his teachings. Something occurred to create that new hope and new vision, but we do not know what it was. The significant thing is that hope and vision returned.

"In the first few centuries there grew up a great mass of stories, attempting to account for Jesus' life and character, and for the renewal of hope after his death. Many of these stories were very beautiful. Some of them were woven into the Gospels themselves, but we do not need to accept as true anything in those stories or in any of the Old Testament stories, that is contrary to scientific facts."

Then, taking a new start, he said: "Since God has developed a Christ out of humanity, human life must be worth saving, that is, must be worth immortality. On the other hand there is no other way to even things up. Life is so short and so often men are cut down in the midst of their effort to put over the things they think most worth while, even as Jesus, himself, was cut off

in the midst of his work. So reason demands a life beyond death, and faith hopes for it confidently."

Last Tuesday evening I asked Professor Soares in what way Modernism differed from the teaching of Universalism. He "went right up in the air," so to speak, He said: "There is a vast difference. Universalists are so dogmatic. They are so *cock-sure* of everything. Besides they claim to base *their* teaching on the *Bible*. Modernism is not dogmatic or controversial. It is faith, not *dogma*. That faith is founded upon *reason*, based on scientific facts, and confirmed by the life and teachings of Jesus, the flower of humanity."

I told a prominent Universalist minister about it later. He said that Professor Soares had had that question put to him a good many times and had his answer down *pat*. "Modernism is on the crest of the wave, now, as something new, and these Chicago professors like to think *they* are its leaders, while Universalism is not new and not popular; therefore *they* are not of it, and do not want to be thought to be in harmony with it."

I have enjoyed the course of lectures very much, but it does *ruffle my feathers* that they should be so *uppity*, and talk as though it was something new that they had thought out themselves.

Well, they are having their battles. These men are fairly secure in their jobs, as the Modernists are in complete control here, but many of the ministers they send out are having to fight.

I am glad to share the lectures with you in this way. I will try to listen with one ear for you to-morrow night at the last one.

* * *

ONE OF OUR INDIAN STUDENTS IN INDIA*

"When I Was a Boy in India," by Satyananda Roy, is a trustworthy story told in an interesting and picturesque way by an intelligent young man. He has taken his Bachelor's degree at Tufts College and has just written a thesis for the Master's degree which he will receive in June. Previously he studied at Chicago University and Meadville Theological School. He is trying to get a broad experience in the United States to fit himself for the service of the progressive religious movement known as the Brahmo Somaj upon his return to India.

The attitude of Tufts and the other colleges at which he has studied toward Mr. Roy has been: "Here is our best. Take it. Use it in any way you can. You don't need to join our churches to share in what we have. Fit yourself in every way possible for your great work at home."

On his side Mr. Roy has attempted modestly but with self-respect to state the best of his country and his people. Some of that best is illustrated by this book. There is nothing hurried about it. There is time to do a careful piece of work, verify references, put in the footnotes, paint the picture.

The book appears in a series on "Children of Other Lands" of which some twenty volumes have appeared. The object is not to have an outsider tell about the children of other lands but have one of each land tell from experience. And the one chosen to tell has had to live in the United States long enough to know how to tell in an intelligent and interesting way.

Mr. Roy meets these requirements admirably. There are sixteen chapters. The titles are illuminating: 1. The Birth of a Hindu Child. 2. Childhood Days. 3. School Days. 4. Boyhood Memories. 5. Games and Sports. 6. Food and Dress. 7. In Town and Country. 8. A Calcutta Market. 9. Marriage Preliminaries. 10. A Hindu Wedding. 11. Hindu Temples. 12. Domestic Customs. 13. Hindu Festivals. 14. Indian Villages. 15. Indian Cities. 16. My Trip to the United States.

Mr. Roy writes simply and effectively. He commands confidence by his apparent adequate knowledge and reserve. He tells it so young people can understand and old people will not be bored. On the contrary there is something in this young man and his story which grips.

We go with him into his own home and get a far more intimate touch with his part of India, Bengal, than most tourists. We hear the street cries of the city and learn what they mean. We get a fascinating picture of schooling and begin to see why this representative of Hinduism is a in Christian college and yet not a professing Christian. His father got started toward freedom by Alexander Duff and his Christian College, then came into contact with Tagore, the father of Rabindranath Tagore of to-day, and the great Indian reformer Keshub Chunder Sen. The author's education, therefore, was better than that of the average Hindu boy but was hard enough in some of its phases.

His first contact with America he describes as follows:

> When I was about eight years old, I read the story of George Washington in our English text book "Royal Reader No. 2" (published by T. Nelson & Sons). That was my first introduction to the great American. About the same time I read, in a Bengali school book, the story of Theodore Parker's early life. That eminent Bostonian's love of knowledge created a thrill in my heart. A few years later, when I entered the high school, we had selections from "The Autobiography of Benjamin Franklin" and "Uncle Tom's Cabin" to read in our English class. By that time I finished reading a translation of "Uncle Tom's Cabin" in our language. Not a few were the occasions when I shed tears over the pages of that book while reading it in the afternoons and evenings. Man's inhumanity to man distressed me so much that I could not help reading and rereading certain portions of the book.
>
> At the end of my second year, on the occasion of the prize distribution, to my surprise I received the second prize in my class. It was a copy of "The Life of James Watt" and the history of the steam-engine. In that book I read all about Robert Fulton and the steamship. I also saw pictures of big American locomotives and railroad tracks. In my fourth year I got the first prize in my class. It was a copy of an illustrated edition of "Uncle Tom's Cabin." I considered that a real prize. Thus America was brought nearer home when I was very young. In those days, America appeared to me as a far-off dreamland.

Mr. Roy describes the religious training of the orthodox and his own. "I witnessed many such ceremonies in my young days," he says, "but as my parents were not of the orthodox profession I did not have to go through any of these rites."

In the liberal groups, however, they have ceremonies and practises similar to the old ceremonies but filled with modern faith and knowledge. As he describes it the liberal Hindus seem to keep the best of the old but break with its superstitions. For example, there is a lesson for boys and girls of ten or twelve where for a week the mother makes symbolic pictures on the floor with white chalk paint and the child with a new cloth and flower garland repeats phrases giving the meaning.

> After the ceremony is over, the drawings shall be washed and effaced, and the same practise shall be repeated daily for a week. On the last day the candidate shall say at the conclusion of the ceremony, "Peace, Peace, Peace." He shall feed those children who are his best friends and companions, give honor to his parents and elders, and give alms to the poor, and food to cattle, and birds, and insects.

And other interesting illustrations are given.

Mr. Roy finally tells how he was selected by a committee of the Indians of Calcutta of which Tagore was a member to come here and study. He expresses gratitude and appreciation for his opportunity and admiration for our country. The nearest to a criticism of any of our customs is this, and it is not a bad thing for our children to read:

> Several Hindus whom I know have expressed their surprise that in the United States some of the

---

*"When I Was a Boy in India," by Satyananda Roy. 218 pages, illustrated. Lothrop, Lee & Shepard, Boston. Price $1.25.

older people live in old people's homes while their sons, thus freed of caring for their aged parents, enjoy their own lives. Such arrangements are not possible in Hindu society.

* * *

ANNUAL UNIVERSALIST MEETINGS AT ST. JOHNSBURY, VT.

George F. Fortier

The annual meetings of the Universalist organizations of Vermont and the Province of Quebec were held at the Church of the Messiah at St. Johnsbury, Vt., from June 23 to 26.

The series of meetings opened on Monday evening with a banquet tendered to the young people of Vermont and Quebec by the Y. P. C. U. of the Church of the Messiah. About sixty guests were present, including representatives from the local clergy and newspaper men. Mr. George Upson Scudder presided as toastmaster and many speakers were called upon for brief comments. The principal address of the evening was delivered by Earle McKinstry of Massachusetts, representative of the National Y. P. C. U.

On Tuesday morning the business session of the Y. P. C. U. of Vermont and the Province of Quebec was held. This opened with a workers' conference conducted by Raymond Goodspeed, state president. The thirty-second annual Convention followed. Reports showed a total of nine unions in the field, one new Union being reported at Barre, Vt. The treasurer's report showed all bills paid with a balance in the treasury. Various department reports showed activity during the year. Resolutions were adopted declaring the convention in favor (1) of a continuance of the Home Mission policy, (2) of uniting with the neighboring New Hampshire field in efficiency contests and also recommending a consideration of the advisability of joint conventions of the two fields; (3) commending to the attention of young people the proposed Sunday School Institute to be held at Barre, Aug. 31 to Sept. 5; (4) recommending that local Unions endeavor to be represented at Ferry Beach by at least one member; (5) declaring it the opinion of the Convention that it were better to wait a longer period before deciding upon the need of a National Director of young people's work; (6) declaring renewed loyalty to the National Union, the denomination and the Christ Crusade; (7) deploring the Japanese Exclusion Legislation; (9) declaring in the favor of every means to outlaw war and maintain peace; (10) thanking the entertaining Union for its efforts and hospitality. The following officers were elected: President, Raymond Goodspeed, Rutland; vice-president, George U. Scudder, St. Johnsbury; secretary, Mildred Fortier, Morrisville; treasurer Earl B. Smith, Rutland; trustees, Rev. W. A. Cate, Woodstock, Miss Esther Cate, Richford, Raymond Wiley, Bellows Falls; Field Agent, George F. Fortier, Morrisville. Pledges were taken for the work of the organization amounting to $100. The closing address of the Convention was delivered by Rev. George W. Scudder upon the subject, "Workers and Shirkers."

On Tuesday afternoon, June 24, was held the annual session of the Women's Universalist Missionary Association of Vermont and the Province of Quebec, President Mrs. Rose A. Johonnot of Bellows Falls presiding. The reports of the Executive Board, the department superintendents and the local Mission Circles showed that the year had been one of great activity. The report of the treasurer showed that the greatest amount in the history of the organization had been raised and expended during the past year, the sum of $779.25 having been handled. Fraternal greetings from the Woodsville, N. H., Circle were received through Mrs. Mary D. Randall. Besides the president's annual address, addresses were given by Mrs. Mary Grace Canfield upon the work in the South and by Mrs. Persis Shedd, national treasurer. Mrs. Shedd also conducted a Question Box. The following officers were elected: President, Mrs. Rose A. Johonnot, Bellows Falls; vice-president, Mrs. E. H. Akley, Brattleboro; secretary, Mrs. W. A. Cate, Woodstock; treasurer, Mrs. H. A. Richardson, Barre, trustees, Mrs. George F. Fortier, Morrisville, Mrs. H. L. Bradbury, Springfield and Mrs. Lena Sever Fish of Barre. On Tuesday evening a mass meeting was held under the auspices of the organization at which addresses were given by Rev. Hazel Kirk, until recently of Japan, and Mrs. Persis Shedd of Maine.

The ninety-first annual session of the Universalist Convention of Vermont and the Province of Quebec opened on Tuesday evening, June 24, with the annual address of the President, George C. Felch. The meeting was then turned over to the Women's National Missionary Association. The session of the Convention was continued on Wednesday morning at which time the reports of the various officers were read. The Occasional Sermon was preached by Rev. Weston A. Cate of Woodstock, and the annual communion service of the Convention Church followed, with Rev. George F. Fortier, pastor, at the table assisted by Deacons Underwood and Montomery of the Church of the Messiah, and Deacons Richmond and Felch of the Convention Church. On Tuesday afternoon the business was continued. The report of the treasurer showed the permanent funds of the Convention to have been increased during the year by a bequest of $300 from the late Emily Greene of St. Albans, about to be increased by a bequest of $3,000 from Mrs. Maryann Pratt of Concord. The Trust Funds have been increased by $10,500 through a fund to be held in the interest of the Barnard Parish. The permanent funds now amount to $21,400 and the total funds of the Convention to $64,800. The report of the Fellowship Committee showed thirty-one active clergymen to be in fellowship. The report of the secretary and superintendent showed that preaching was being maintained in forty-two parishes, for whole or part time, and that several of the smaller parishes which had been dormant for some time had applied for the establishment of preaching services. The Committee on New Business recommended the memorializing of the General Convention, asking that in the interest of democracy the referendum should be established by which new policies of the denomination may be submitted to the State Conventions for approval before adoption. The Committee on Resolutions reported resolutions which were adopted as follows: (1) condemning war; (2) recommending the participation of the United States in a Permanent Court of International Justice; (3) while recognizing the right of this government to decide what persons shall be permitted to live here, yet deploring the methods by which the exclusion of Japanese subjects was secured as being needlessly offensive; (4) recommending consideration and patronage of the Sunday School Institute at Barre by our people; (5) appreciation of the hospitality of the entertaining parish. Resolutions were adopted concerning the death of Rev. Thomas Stratton, a long time minister of this fellowship, in sympathy with Mr. R. L. Richmond of Rutland, in his bereavement, and the secretary was instructed to wire a message of good will to Mr. Richard Billings, a lay licentiate of this fellowship. The recommendations of the Committee on Official Reports were adopted and included the recommendation that the Executive Committee be empowered to secure a headquarters and residence for the superintendent at some central location of the field. The Convention also adopted the recommendation that our parishes be urged to accept the financial policy of the General Convention as including the five per cent quota, Japanese reconstruction, and the ministerial pension. The following officers were elected: President, George C. Felch, St. Johnsbury; vice-president, Verne H. Winchester, Brattleboro; secretary, George F. Fortier, Morrisville; treasurer, R. L. Richmond, Rutland; trustees for three years, George A. Perry, Springfield; Fellowship Committee, Rev. George F. Fortier, Rev. R. F. Johonnot, D. D., Rev. E. P. Wood, I. N. LeBaron, R. L. Richmond; preacher of the Occasional Sermon, Rev. George W. Scudder, alternate, Richard Billings. The place of the next meeting will be Barre, Vt. The Convention then adjourned.

On Wednesday evening was held the annual denominational mass meeting at which addresses were delivered by Josephine B. Folsom of Maine, and Rev. John Murray Atwood, D. D., of

New York, representing the Universalist General Convention.

On Thursday morning, June 26, was held the third annual session of the Universalist Sunday School Association of Vermont and the Province of Quebec. The following officers were elected: President, M. C. Lovell, Springfield; vice-president, C. V. Grant, Brattleboro; secretary and treasurer, George F. Fortier, Morrisville; trustees, Rev. W. A. Kelley, Mrs. William Mercer, Barre, Miss Avis Underwood of St. Johnsbury. The meeting was then turned over to Rev. George E. Huntley D. D., president of the General Sunday School Association, and Mrs. Victor Friend of Melrose, Mass., who conducted a School of Methods throughout the session. A poster contest advertising the Sunday School Institute at Barre was won by Miss Mildred Shaw of Bethel, by popular vote. Miss Shaw wins free entertainment through the session of the Institute.

Thursday afternoon was given up to a discussion of the work of the Universalist Comrades, led by Victor A. Friend, national president. On Thursday evening a banquet was tendered to the laymen of Vermont and Quebec by the Men's Club of the Church of the Messiah. In the evening a mass meeting of laymen was held, at which addresses were given by Mr. Arthur Stone, president of the Congregational Men's Alliance of St. Johnsbury, and by Victor A. Friend, national president of the Universalist Comrades. Fraternal greetings were also received from the New Hampshire field through Robert L. Whitney, president of the New Hampshire Universalist State Convention.

* * *

DR. CHARLES H. VAIL

Rev. Charles H. Vail, D. D., fifty-eight, pastor of the First Universalist Church of Auburn, died suddenly at his home Sunday evening, June 15, as the result of a stroke of apoplexy. Dr. Vail had not been in the best of health for some time, but his condition was not thought to be so serious.

Sunday morning he officiated at the service at the Universalist Church and conducted the ceremony of baptism. To some members of the congregation it was noticeable that Dr. Vail was preaching with an effort and that his voice became decidedly weak at times. Nevertheless he finished his service as usual.

He suffered a fainting spell during the afternoon from which he failed to rally and it developed that his trouble was a stroke of apoplexy which proved fatal about seven o'clock in the evening.

Dr. Vail was born in Tully, N. Y. He came to his Auburn pastorate about two years ago and has been successful. He was high in orders of the Masonic fraternity and the author of several books on Masonry that are considered authorities.

After his early education, Dr. Vail took up the study of music under Prof. H. P. Palmer in New York and taught several classes in central New York.

He took up the Christian ministry and graduated from St. Lawrence University. The institution gave him the degree of Doctor of Divinity in 1918.

His pastorates before coming to Auburn included the Universalist Church at Richfield Springs; First Universalist Church at Jersey City; Church of the Good Tidings at Brooklyn; Pullman Memorial Church at Albion, N. Y.; Universalist Church at St. Paul.

Dr. Vail and his wife, who was Miss Minna Bedell of Geneva, were pleased to get back to this section where they had spent their childhood.

In addition to being pastor of the First Universalist Church in Auburn, Dr. Vail was also pastor of the Universalist churches in Scipio and Mottville.

The funeral was held at 7 o'clock Wednesday evening at the Universalist Church, with burial next day at Tully. The church was filled with parishioners of the deceased and members of other churches of the city. Members of the Auburn Ministerial Association attended in a body.

Rev. F. W. Betts, pastor of the Universalist Church at Syracuse, paid a fine tribute to the life and Christian character of the deceased pastor. He was assisted in the service by Rev. Dr. Malcolm L. MacPhail, pastor of the First Presbyterian Church, and Rev. Charles D. Reed, pastor of Immanual Baptist Church. Favorite hymns of the deceased were rendered by the quartet choir of the church. Dr. Betts had been acquainted with Dr. Vail for the past thirty-five years.

The bearers were trustees of the church congregation: Henry C. Elliott, William G. Davis, James W. Mullen, Jacob Post, Oliver D. Powell, John B. Dymock, Fred M. Hosmer and Frederick Griswold.

* * *

THE PARABLES OF SAFED THE SAGE

The Parable of the Rise of Womanhood

I entered into mine house, and I said unto Keturah:

I have read the promise in the Book of Job, wherein it saith, Thou shalt visit thine habitation and shall not sin; therefore will I keep silent, and not offend with my tongue.

And Keturah inquired, saying, What is the trouble this time?

And I answered, It is Woman.

And Keturah said, I knew thee in thy Youth, and I did not discover that thou didst have any prejudice against Womenkind.

And I said, I have had more experience since then both at home and abroad.

And she said, As thou hast just come from abroad, I infer that it is not this time thy wife who hath offended.

And I said, Keturah, thou most blessed and bothersome of all the daughters of Eve, thou dost never offend me; and if all women were like thee, then should no son of the Prophet Mohammed desire a Paradise filled with Black-eyed Houris to minister to the requirements of True Believers. But some of these here now Modern Women would take away the Goat of those who dwell in the tents of Kedar.

And I took up my parable, and said:

Until now there have been a few places where Mankind as such might take refuge. There was the Smoking Room upon the Ships that go upon the High Seas. But Women have invaded the Smoking Room and they Smoke and they Gamble and they do Scandalous things.

And Keturah said, Do thy do anything that the men were not previously doing?

And I answered her not, and said, Interrupt me not. I am not returning from a Voyage upon the High Seas. I have come from the Barber Shop. And that hath been the Last Stand of Democracy, for no man hath any other title than Next, whether he be Rich Man or Poor Man or Beggar Man or Thief. And it was about the last place where a man might find refuge from Women. But now there sitteth a Row of Women filling up the Chairs and waiting for their Hair to be cut and their Necks to be Shaven.

And I said, So is it at the Polls. The Ballots be Long, and it taketh time to Mark them, and elections come Often, and it was hard enough for men to take time from Business to vote. And now must they stand in line for a Bunch of Women who are out to elect a Woman on the School Board and a Woman for the Legislature and a very nice man who weareth the most Darling Necktie for some office which they do not happen to want.

And Keturah said, I have no doubt those women know just as much about voting as the men do.

And I said, I am not doubting that; and they may know more. But I have been hearing a lot about the Woman Question, and now I should like some one to devote a little attention to the Man Question.

And Keturah said, I know the Man Question, and I have the answer to it.

And I said, Take me into thy Confidence, I beseech thee.

And she said, The Man Question is, When do we eat? And the answer is, Lunch is now Ready, and thou shalt discover if it be not a Mighty Good One.

And it was.

And my answer to the Woman Question is Keturah.

Home and Children

A CREED

I do believe
That, while in this old world few things are sure,
Right, truth, and love forevermore endure;
That these are 'mongst the things most worth our while
—A song, a smile,
The wiping of a tear from eyes that grieve.

I do believe
That in the day of famine or of feast
That one is richest who has sought the least;
That, spite of all earth's woes, and tears, and pains,
Love is, and reigns;
And sunshine through the ages Time doth weave.

I do believe
God plants some seeds of gladness in each day,
And smiles on children happy at their play;
That living men, though paupers, churls, or slaves,
Are more than graves
To which the grass and mosses damply cleave.

Clarence E. Flynn.

* * *

RED, WHITE AND BLUE

Rose Brooks

"RED, White, and Blue," was the name the countryside affectionately called the three children of the Martin ranch David, with hair the color of a gold piece; Marcia White, a little cousin who had made her home with the Martins ever since her own mother died, years before; and Betty, than whose eyes no fringed gentians under water were bluer. "Something to live up to," the countryside was also wont to remind them on occasion, and up to date they had lived up to it in a fairly creditable manner.

"Fourth of July this, that, and the other, is all I've heard about for two whole weeks," said Mother at the breakfast-table one morning. "Yes, Father's promised to get a few harmless fireworks, to be set off under his direction, however, even if they are harmless,—and yes, I've faithfully promised to have a celebration picnic luncheon put up on schedule time for the afternoon picnic. But there's just one question I'd like to put to you myself, in regard to this exciting event. Will any one present tell me what this Fourth of July celebration is for?"

"This one?" asked David puzzled.

"This one, and every one, since America began to have a Fourth," said Mother.

Father, quick to suspect Mother's most harmless manner, left the answers to the children, though it was evident his interest was wide awake.

"Why, everybody knows what the Fourth's for," said Marcia, nibbling luscious cherries from their own "sample orchard."

"Yes, but just what?" persisted Mother, casually.

David looked across the table at Betty, and silently formed an unspoken word with his lips, the while his eyebrows asked a question as plain as any question mark in print. Betty's blue eyes looked hard at David, and her head gave a nod.

"Independence!" said both children in unison.

"Independence is what I've always understood we are celebrating," agreed Mother, pleasantly. "Haven't you?" with a look at Father.

"Independence it is," agreed Father, heartily. "What next?"

Mother smiled in spite of herself. "What next?" she repeated. "Oh, I just had in mind that there is more than one kind."

"One kind? One kind of what?" asked David, who hated conversations that left any of the meaning to guesswork. "Do you mean something special, Mother?"

"Something special is precisely what I do mean," said Mother. "I'm glad you all know the Fourth stands for independence that's the first point. And there's no one who admires the first kind of independence that brought about our Fourth more than I do—nobody. But we can't do that particular job for the world; our ancestors did it for us. We've always remembered their gallant deeds and have celebrated the day. Sometimes I think those same ancestors would rather have us do them honor in other ways, as well as by parading and raising flags and setting off fireworks."

"You do? How?" from astonished David.

"Those ways are all right, mind. I'm not saying they're not. And we'd all miss the Fourth without them. But why not celebrate in another way, too, while we're celebrating?"

"O Mums, how? Do tell us! We'll do it, only tell us what it is?" urged Betty. "If there's any way to have a brand new Fourth"—

"There is," Mother assured her. "And you've said you'd do it. I wonder if you will. I'll tell you what it is, and you can do the deciding for yourselves. No decisions now. But think it over, and on the Fourth, well, I'll know by your actions which way the wind blows. Come out on the piazza. Yes, I'll be brief. I know you are all eager to be off this glorious day."

Perched like three sparrows on the piazza rail, the children leaned expectantly toward Mother, in her favorite wicker chair. Father's eyes were on the workers in the great orchard, but his ears were nevertheless cocked.

"Independence is independence," said Mother, "as I said before. I didn't? Well, I meant to. That's all my sermon: independence is independence. Easy to remember, whatever you think of it. The kind that takes a lot of courage is the kind that mostly we haven't."

"We haven't? Who hasn't?" said David, befogged again.

"All of us, me as much as anybody. Independence of faults, is the kind I have in mind."

"Of faults?" asked Betty. "How do you mean?"

"We all have faults," said Mother, simply. "And we all have some degree of independence. Why not combine the two? Why not be independent enough to be independent of our faults? One at a time might do," she said smiling, as she looked into three serious faces before her. "One fault a year, we

mighty try as a celebration. There's one we all have in common, and it's a maddening one, too. One there's little need for, either."

"Have you got it, too, and Uncle Ben?" asked Marcia.

"All of us," said Mother, with a sly look at Father's broad back. "I do seriously think our 'forgetteries' are getting into a more and more serious state. Why not all pull them up with a round turn as a private celebration of the Fourth, all our own?"

"Nobody to know?" asked David, light beginning to shine.

"A secret pact," said Mother, gravely. "Ourselves the only ones in it."

"Just how?" asked Betty.

"That's mostly for your own wits to work out," said Mother. "Well, for instance, each of you has certain responsibilities to attend to each morning. Same old chores every day, I admit, but if chores aren't greased, the machinery soon stops. You mean to do them. But I can't yet bank on any one of you. Do I know positively, without looking, that David has left his room in apple-pie order? Do I know positively, without looking, that Marcia has dusted the living-room before she skips to the barn to saddle Bess for a gallop?"

"You needn't tell about me," said Betty, gallantly "I know, my own self. O Mums, we don't mean to, though."

"Just as I said in the beginning," said Mother. "Of course you don't mean to. But you're no longer babies. Why not be independent of your bothersome old 'forgetteries' that often have to have punishments trailing in their wake? Independence is independence —not just the sound of the word; it's the real article. It's the real kind that we celebrate, in honor of our ancestors. Why not include a variety of our own in the celebration while we're about it? Think how independent we'd all make one another!" she went on, laughing. "With me banking on all of you, I'd be a much nicer mother."

"Mums!" from David.

"I would," Mother repeated. "My head would be full of all kinds of jolly things if the space now occupied by all your forgetteries was cleared out, once for all."

"We don't know yours, and we don't know Uncle Ben's," said Marcia. "You said we all had them—'forgetteries.' "

Mother's and Father's eyes met and twinkled. "We have," they confessed in unison, and Father added: "With you three scamps celebrating your independence, I think mine isn't going to be left behind. Like Betty, Mother needn't tell mine. I know it."

"Does Father know yours, Mother?" demanded Betty.

"He does," admitted Mother. "But with added space in my head, as I just suggested, I feel sure it's not beyond cure."

"Oh, what is it?" asked Marcia. "Are you going to tell what yours is?"

"It's a secret pact," reminded David, in whom the instinctive code had been born. "Guess if not one of us three can think what it is, it's not much."

Fourth of July dawned with a cloudless sky, as all the countryside picnickers for miles around woke at the first ray of light to see. At the second ray of light Martin ranch was startled by a long drum-roll. Mother and Father, showing startled faces at their windows, looked into the driveway to see a procession of four in full progress. David, in the lead, rolled the drum as if he had served through the long years of the Revolution. Bingo, the collie member of the family, followed excitedly at his heels, with a pair of David's pajamas and a bathrobe strapped to his back. Marcia pirouetted next in line, flaunting a cheesecloth duster around her head with the grace of a scarf-dancer. Betty brought up the rear with a mock limp developed under the weight of the family darning-bag.

"We've cast them off!
We now are free!
Oh, bank on us,
As we on thee!"

shouted the ridiculous group. Marcia gave the duster a final fling, Betty dropped the darning-bag, and David stopped the drum-roll long enough to seize the burden from Bingo's back and fling it into the open window of his room with accurate aim.

"Morning!" they greeted hilariously. "Hurrah for the Glorious Fourth!"

"Pick up your 'forgetteries' for one minute more before you cast them aside forever, and come into the house!" ordered Mother. "This celebration's not complete without Father and me! We'll tour the house in our Declaration of Independence!"

Madly wiping a pen on a brand new penwiper, and with a much-bespattered desk blotter under his arm, Father met them at the door, and a second later Mother ran downstairs brandishing a handful of gloves over her head.

"That's so!" shouted David. "Dad always leaves blots everywhere 'cause he forgets to wipe his pen!" "That's so!" laughed Marcia. "Somebody always does have to run back to get Aunt Margaret's gloves, when we're all in the car ready to go somewhere!"

"Never again," caroled Mother.

I now am free!
Oh, bank on me,
As I on thee!"

Is that the way your immortal poem goes?"

Cook's startled eye appeared at a crack in the attic door as the gay procession paraded down the upper hall, drum rolling, voices lifted in "freedom."

"Is everything all right, Ma'am? Nothing's on fire?" Mother heard as she passed the crack.

"Right? Never was anything righter! The fire of independence is in our hearts, but there's no other fire in the house, Nora!"

"I'll build your old kitchen fire for you, Nora!" shouted David, adding a special flourish of his drum.

"And I'll get the best breakfast for you Red, White and Blues you ever ate in your life!" shouted back Nora, catching the enthusiasm even if she didn't know more than the ordinary, surface reason for the celebration of the day after which the three children had long been nicknamed.

(*All rights reserved.*)

The W. N. M. A.

Conducted by Mrs. Ethel M. Allen, 411 Glen Echo Circle, Columbus, Ohio

WOMAN'S DAY IN GEORGIA

Woman's Day in Georgia proved to be a very inspiring one, for though the clouds lowered and the rain poured, the attendance was fine and the good, helpful program which had been prepared by Mrs. D. T. Barnes of Canon, the director appointed by the State Universalist Convention at their last session, was carried out in full.

The address of welcome by Mrs. W. T. Cartledge, president of the hostess Circle, was graceful and made each one present feel an honored guest.

Mrs. F. B. Bishop of Montgomery made a very forceful and interesting address on "Why Universalist Women and Missions." Mrs. J. C. McGowin of Chapman, Alabama, gave a splendid talk on "Friends in the Work," and also gave some practical points on "Financing an Organization."

The address of Rev. Francis B. Bishop of Montgomery on "Foundations" was spiritual, practical and calculated to start this new movement in the right direction.

Mr. Ben Cheek of Lavonia extended greetings from the Universalist State Convention in his very pleasing manner, and Mr. Haynie Summers brought a cheering message from the Georgia-Tennessee Y. P. C. U.

Dr. Rowlett closed the program with a presentation of "Christ Crusade in the South."

The election of officers resulted as follows: President, Mrs. John W. Rowlett, 186 East Pine St., Atlanta; vice-president, Mrs. Eugene Cox, Camilla; secretary, Mrs. D. T. Barnes, Canon; treasurer, Miss Vera Parker, Winder; historian and parliamentarian, Mrs. Ira Freeman, Atlanta. trustees, Mrs. J. F. Bowers, Canon; Mrs. E. O. Anthony, Columbus Church (address Girard, Ala.)

A constitution and by-laws was adopted as a working basis until the meeting of the State Convention in August, when it will be formally adopted with such amendments as may be deemed necessary.

A beautiful dinner was served in the grove and enjoyed to the fullest.

Too much credit can not be given to Mrs. Barnes and her committees for the success of this undertaking.

Montgomery and Chapman, Alabama, Atlanta, Lavonia, Royston, Comer, Winder, Elberton and Canon, Ga., were represented.

With such an auspicious beginning this organization should become a power in the state.

Mrs. John W. Rowlett.

To the report of the Georgia meeting should be added that it extends a cordial invitation to the women of Tennessee to unite with them in the state work, the organization to be called The Georgia-Tennessee Missionary Association.

State Constitutions are usually somewhat similar in many respects, but the one adopted at this meeting in Georgia has one exception, as follows, that the annual dues will be two dollars, fifty cents to be retained by the local organization, fifty cents to go to the state organization, and one dollar to be sent to the National Association.

The Committee on Constitution, realizing that dues in many clubs and other organizations had been increased in the past few years because of the increased needs, also realized that the same conditions existed with the Missionary Association, and felt they should plan accordingly.

Congratulations to the Georgia-Tennessee Association.

* *

LAKE GENEVA DATES

Universalists in the Mid-West, take notice. The Conference at Lake Geneva, Wis., will be held July 25 to Aug. 4, with Miss Dorothy Karlan, of 6010 Dorcester Ave., Chicago, Ill., as leader of the Universalist group. Plan now to go; write to Miss Karlan for information.

* *

SUMMER READING CONTEST

Remember, the Summer Reading Contest begins July first; have your plans made so to be ready to start on time. Have your books handy where you may read while you rest these hot days.

Sunday School Search Lights

The address of the General Sunday School Association of the Universalist Church is 176 Newbury Street, Boston, Mass.

* * * * * * * * * * * * * * * * * * * *

* Prayers for Ferry Beach. Our great convention will be about to open or already open when you read these lines. Pray for the success of the gathering. It has always been said that our conventions have had the Pentecostal atmosphere. If you can not be with us in person at this twelfth convocation, send us your strong, uplifting thought. In the work for the young the future of our Church is at stake. *

* * * * * * * * * * * * * * * * * * * *

* *

GEORGE PERRY OF WORCESTER

It is a joy to add to our list of persevering saints the name of Master George Perry, a lively lad in the Junior Department at Worcester First. He has been present at his church school every Sunday for five years—and intends to keep right on. His sister will get her name in the paper before long if nothing unforeseen happens.

It will be remembered that we are compiling an honor list here at headquarters, giving the records of all those who have missed no sessions in five or more years.

* *

BEST LICKS FOR LOMBARD

Every one within a thousand miles of Galesburg, Illinois, ought to decide right now to attend that first-class Sunday school institute that is to be held "in good old college atmosphere and on the most beautiful campus in the Middle West." Lombard College is the place and July 21 to July 25 are the dates.

President Tilden, loyal man, and Rev. Lucy W. Markley, loyal woman, are helping about arrangements and publicity and the General Sunday School Association is advertising to the best of its ability.

Here is a list of teachers and subjects: Hon. Roger S. Galer, "The Bible;" Miss Mary Slaughter, "Dramatizing Bible Lessons," "Missionary Instruction" and "Work with Junior Pupils;" Rev. Laura Bowman Galer, "Work with Primary Pupils;" Prof. W. E. Nelson, "Psychology in the Sunday School;" Rev. P. A. Allen, "Administration," and "Work with Adolescents;" Rev. Lucy W. Markley, "The Parent and the Sunday School."

In addition, Prof. Frederick Fadner will deliver his lecture on "Reading the Bible," and Prof. W. C. Wynn will talk on "Adult Sunday School Work."

Write to President Tilden in regard to accommodations.

Let us see the "Get There" spirit which wins. Galesburg can be reached by airplane, railroad, automobile, or horse and carriage. As a matter of fact a person of grit could walk there—and he would be well repaid.

* *

CARL HENRY, DOUBLE DOCTOR

Lombard said something. Then Tufts echoed, "Yes, that's certainly true." Carl Henry, first first-vice-president of the General Sunday School Association, has been declared in Illinois to be a Doctor of Divinity and in Massachusetts to be a Doctor of Sacred Theology. Long ago his associates in religious education bestowed upon him the degree of D. L. S. S.—Doctor of Live Sunday Schools.

Doctor Henry is as much interested in the church school and in the General Sunday School Association as he was in the old days when he has writing from one to five letters a day in our behalf. And his former partners love him as well as ever. They greatly rejoice that this man of true worth has been recognized and proclaimed.

Young People's Christian Union

Conducted by Granville Hicks

STUDENT LIBERALS IN CONFERENCE

Within the last two weeks I have been doing almost as much traveling as Stanley Manning usually had to his credit when he sat down to write this page. Two weeks ago I had the trip to Lake Winnepesaukee on which occurred the theological discussion reported some time since. I returned for a week-end party with the members of the young people's society to which I have belonged this year, and then set out with John Ratcliff, who was taking a group of Rockland Boy Scouts through the White Mountains. The very day we returned from Rockland we started for Mount Holyoke for the conference of the Student Federation of Religious Liberals.

I hope that the conference may be adequately reported in a forthcoming issue of the *Leader*, for as I write this it is still in session. Here only impressions can be given.

I was impressed, as no one could fail to be, with the quality of the young people present. Over a hundred of them had come together, representing colleges and universities throughout the country. Most of them had come, of course, from the New England or New York schools, but there was a delegate from Nebraska, one from California, and so it went. All types were represented. The variations in opinion were such that talking with one group I felt myself a red Bolshevik, while on talking with another I was willing to believe myself a reactionary of the reactionaries. Variations in temperament were equally noticeable. Some of the young people were in deadly earnest about the whole thing. Others were a little impatient at long discussions but were wide awake when there were prospects of a frolic or a dance. Most of them, however, were ready to discuss when discussions were in order and to dance when dancing was on the program. In short, while many types were represented, the most familiar type of college man and woman was in the majority. This was by no means a misfortune, for it is the average college student who needs this sort of thing and who has a great deal to give once he is awakened.

For the most part the delegates to the conference were open minded and tolerant. By and large they preferred round tables to addresses because in the round tables they could state their own views, but under any circumstances they respected the views of others. No small part of the discussion was heated, but I saw nobody lose his temper.

That there were several Universalists present pleased me greatly. Mr. Ratcliff and I had come together. Dr. Atwood had brought a young man from Canton with him. Miss Martha Fischer, who has done so well at Bryn Mawr, came up from New Haven. Professor Skinner with his wife and mother arrived Tuesday. Tuesday night we all sat together at dinner, and had quite a table.

On Friday, the last day of the conference, interesting things will happen. In connection with each round table a committee has been appointed to report on the findings. These committees will report on Friday evening, and on the basis of their reports an attempt will be made to formulate a statement of belief and purpose for the organization. It ought to be lively and interesting; it ought to show just how far the S. F. R. L. is likely to go in the student world.

* *

PROGRAM CHANGES

Some changes have been made in the program of the Ferry Beach Convention. In the first place, a new class has been added. Stanley Manning is to give a course on "Sex and Social Conduct" for boys and young men, paralleling the course in the same subject which Mrs. Robinson is giving for girls. The advantages of reaching both groups are obvious. Since Grace Nash is unable to come to the convention, Donald Sleeper will take her place as leader of the forum on a program for the Y. P. C. U. Carl Hempel and not George Durkee will be in charge of the model Sunday school.

With the final touches thus given to the program, there remains nothing to do but to await the convention itself. No little interest will center around the matter of numbers. This should be one of the largest conventions held in recent years, but sometimes expectations are unwarranted.

Seldom has more uncertainty surrounded a convention. Usually prophecies are possible, but this year they are out of the question. Not even in small matters are forecasts safe, for there is almost nothing in Union work which is not bound up with the major policies at stake. Until it is settled whether or not we are to have a director, the hundred and one lesser issues can not be met. All this lends interest to the convention, and not only interest but also importance.

* *

PARENTS, TOO

Rev. John M. Ratcliffe, a member of the publicity committee for the convention, has asked that it be pointed out that parents will be welcome at Ferry Beach. The convention will be glad to have older people present, not only to look on but to advise. Perhaps we are not so willing to accept the advice of our elders as they would like, but we seldom object to listening to it. Oftentimes older people have a greater influence than they can possibly realize, an influence which is not conscious but is subtle and penetrating. It is because they can assert this kind of influence that the parents of Unioners are needed and will be welcomed.

If older people come to the convention, however, it is best for them to come in a spirit of friendliness. Unsympathetic critics are never lacking, and what is most needed is something to counteract them. The great work of bringing old and young to labor together in a common task can only be accomplished by those who appreciate the contributions of both. Let us have the older people, for they will profit and we shall profit, and let us strive with them in a spirit of mutual understanding.

For the Quiet Hour

Productiveness, refreshment, the beauty of the sparkling wavelets, the music of their ripples against the stones, and all the other blessings and delights of a perpetual fountain, have better things corresponding to them in the life of the man who is wise with the true Wisdom which begins with the fear of God. Just as it is active in the life, so is Folly. But its activity is not blessing and gladdening, but punitive. For all sin automatically works its own chastisement, and the curse of Folly is that, while it corrects, it prevents the "fool" from profiting by the correction. Since it punishes itself, one might expect that it would cure itself, but experience shows that, while it wields a rod, its subjects "receive no correction." That insensibility is the paradox and the Nemesis of "Folly." The Old Testament ethics are remarkable for their solemn sense of the importance of words, and Proverbs shares in that sense to the full. In some aspects, speech is a more perfect self-revelation than act. So the outflow of the fountain in words comes next.

Alexander Maclaren.

One can not think that any holy earthly love will cease, when we shall be like the angels of God in heaven. Love here must shadow our love there, deeper because spiritual, without any alloy from our sinful nature and in fulness of the love of God. But as we grow here by God's grace will be our capacity for endless love. So, then, if by our very suffering we are purified, and our hearts enlarged, we shall, in that endless bliss, love more those whom we loved here, than if we had never had that sorrow, never been parted.

Edward B. Pusey.

"Knowledge is power," we have been taught to say, but as we go on we shall change the proverb to, "Wisdom is power." for wisdom is knowledge illuminated by love—knowledge that has found her soul.

Lucy Larcom.

Book Reviews

Conducted by Granville Hicks

MAHATMA GANDHI

By Romain Rolland: The Century Co.

Perhaps the exhibition of Western civilization which the war afforded has strengthened the self-confidence of the East. Perhaps it has awakened humiliation in the West. Whatever the cause, the voice of the East is being heard with unaccustomed vigor in Europe and America, and many of those who listen to it most closely declare that it has a message for us.

Of these is Romain Rolland, best known as the author of the masterpiece, "Jean Christophe." Rolland, fully sensitive to what he believes to be the decay of our civilization, has sought and found strength and hope in Mahatma Gandhi, whom he has endeavored to portray and interpret to the Occident.

Gandhi, as desbribed by Rolland, appears: "Soft dark eyes, a small frail man, with a thin face and rather large, protruding eyes, his head covered with a little white cap, his body clothed in coarse white cloth, barefooted. He lives on rice and fruit, and drinks only water. He sleeps on the floor—sleeps very little, and works incessantly. His body does not seem to count at all."

Inside that slight body is a mighty soul and a powerful mind. The mind has been trained in the culture of the West, where it has found kindred minds. That baffling intuition which recognizes the universal, whatever its guise, has been at work here, and the intellect of Gandhi has responded to the teachings of Ruskin, of Thoreau, of Tolstoy, of Plato. The syncretization which accompanies minds of transcendent vision has especially seized upon the teachings of Jesus Christ, where Gandhi has found the highest expression of treasured beliefs.

Despite the qualities of universality it undoubtedly possesses, the faith of Gandhi is stated in terms of the faith of his fathers. He believes in the protection of the cow, for example, and does not disbelieve in idol worship. But his very provincialism so far as the terms of his belief are concerned intensifies the recognition of genuine breadth in his teachings.

Unlimited though his love for all living creatures is, his distrust of majorities is keen. As the great philosophical systems of India found only the few capable of achieving salvation, so Gandhi puts his trust in minorities.

Fundamental to an understanding of Gandhi is a recognition of the completeness with which he has rejected western civilization. "It has set material well-being up as the only goal of life. It scorns spiritual values. . . . Civilization in the Western sense means hell for the weak and for the working classs."

With this civilization, especially as it is represented by the presence and by the rule of the English, India must break. But not forcibly. Gandhi rejects all force. Nor by passive resistance. "No one has a greater horror of passivity than this tireless fighter, who is one of the most heroic incarnations of a man who resists." On the contrary, "the soul of his movement is active resistance—resistance which finds outlet, not in violence, but in the active force of love, faith, and sacrifice. This threefold energy is expressed in the word *Satyagraha.*"

At first Gandhi hoped and believed that the end he sought might be obtained through co-operation with England, but his peaceful methods resulted only in the horribly brutal massacres which General Dyer perpetrated at Amritsar. Therefore, in June of 1920, he entered upon a campaign of non-co-operation, prefaced by a day of fasting and prayer and begun by the returning of his honors and decorations, the signal for similar action on the part of thousands of his associates.

From the outset non-co-operation has taken a constructive turn, by which Gandhi hopes to build up the economic independence of India. The boycotting of foreign goods has been accompanied by the development of native spinning and weaving. Moreover education is being reformed. Gandhi has established his own school where a regimen in harmony with his ideals is observed.

Despite Gandhi's unceasing efforts to prevent it, some violence, with which his movement had no connection, occured, furnishing the English with the desired opportunity to initiate repressive measures. As was to be expected, the movement thrived on persecution, and Gandhi's power correspondingly increased. In the latter months of 1921, the Prince of Wales was effectively boycotted. Suddenly, however, the worst elements seemed to appear, and Gandhi issued a proclamation declaring that the people were not yet ripe for non-co-operation. A congress was held at which his ideas prevailed against attempts to countenance violence. A wave of religious fervor swept over the country, and in February 1922, civil, disobedience was again proclaimed. When his letter to the viceroy was almost instantly followed by violence, Gandhi again took the sins of his people upon himself, suspending civil disobedience and entering upon a five days' fast.

Anticipating his arrest, Gandhi prepared a statement to his followers exhorting them not to yield to the temptation to use violence. The absence of anything approximating a demonstration of force on the occasion of his arrest is perhaps the greatest tribute to his influence over his fellow countrymen.

During his trial he was treated with the utmost courtesy by Judge Broomsfield, whose own nobility seemed to respond to that of the man he was trying. He was sentenced to six years in prison. Since Rolland wrote Gandhi has been temporarily freed, but the fact, so far as we can learn, has had little effect upon the progress of his movement which has gone on, with only occasional backslidings, in the spirit of its imprisoned leader. Its future can not be predicted.

It is long since there has appeared upon our horizon so striking a figure. To whom can we compare him? Rolland says, "Gandhi is a Tolstoi in a more gentle, appeased, and, if I dared, I would say in a more Christian sense, for Tolstoi is not so much a Christian by nature as by force of will."

Again there is Tagore, probably to all of us the most familiar of Gandhi's countrymen, the great apostle of co-operation between East and West. Much alike themselves, their messages are utterly unlike. Tagore is the poet, refraining from political affairs, recognizing the merits as well as the faults of the West, and seeing clearly the dangers not of Gandhi but of Gandhi's followers. Which is right? Rolland himself finds it difficult to decide, but finally concludes, "Tagore is right, from the point of view of eternity . . . But the demands of the present are imperious." That is the vindication of Gandhi's course of action, and the explanation of his desertion of the solitary life which he loves.

What is the significance of Gandhi for us? One can not but feel that it must be said of him, "a prophet, yea, I say unto you and more than a prophet." Rolland himself writes in the fiery vein which makes the book stirring, "The *Realpolitiker* of violence whether revolutionary or reactionary ridicule our faith, and reveal their ignorance of deep reality. Let them jeer! I have this faith. I know it is scorned and persecuted in Europe, and that in my own land we are but a handful—are we even a handful?—who believe in it.

"And even if I were the only one to believe in it, what would it matter? The true characteristic of faith is not to deny the hostility of the world, but to recognize it and to believe in spite of it. Faith is a battle. And our non-violence is the most desperate battle. The way to peace is not through weakness. We do not fight violence so much as weakness. Nothing is worth while unless it is strong, neither good nor evil. Absolute evil is better than emasculated goodness. Moaning pacifism is the death-knell of peace; it is cowardice and lack of faith. Let those who do not believe, who fear, withdraw! The way to peace leads through self-sacrifice."

Among Our Churches

Church News and Interests

PERSONALS

Richard Billings of Woodstock, Vt., and New York, beloved lay-preacher of our denomination, is in the Roosevelt Hospital, New York, having recently suffered the amputation of his right foot. With characteristic good cheer he writes: "I am not going to be at any great disadvantage over lots of other people. Good Lord, when I look at some of my poor neighbors in the hospital there isn't much doubt that I am mighty well off." Here's courage for you!

Rev. Percy T. Smith of New Bedford, Mass., is making an extended summer visit to his parents, Rev. and Mrs. Alven M. Smith, in Pasadena, California.

Rev. Elbert W. Whippen, minister for the past three years of the Winter Hill Church, Somerville, Mass., has accepted the pastorate of the Community Church of White Plains, New York.

Rev. J. Lonsdale Dowson of Weymouth, Mass., intends to spend most of his summer vacation in Weymouth. He is having his church painted and otherwise repaired and refitted.

The Rev. L. Griswold Williams, minister of the Church of Our Father, Reading, Pa., sails for Europe on the *Majestic*, on the nineteenth of July. He will spend the summer in Italy, returning for the resumption of church services on the second Sunday in September.

Samuel C. Mock and Rev. Pearl M. Mock, secretary of the Indiana State Convention, are now residing in Oaklandon, Ind.

Connecticut

Norwich.—Rev. A. N. Foster, pastor. Children's Sunday was observed Sunday morning, June 15. A pageant entitled "Spirit of Sunshine" was presented by some twenty-four children of the school who had been selected and carefully trained for the occasion. The platform was tastefully decorated with flowers. On Sunday morning, June 22, the pastor preached on "Thirty Years in the Ministry," commemorating the anniversary of his ordination and installation to the pastorate of the Second Universalist Church at Lynn, Mass., on June 19, 1894. A large and enthusiastic delegation will go to Ferry Beach early in July. Last year's delegation was the largest unit from any one church and this year nearly twice as many have applied to Mrs. Foster to go with the party.

Illinois

Bingham.—Rev. Martin M. Hicks, pastor. The church clebrated its regular annual home coming Sunday, June 22, as has been its custom for nearly seventy years. Rev. William D. Harrington, who is pastor of the churches at Mt. Vernon and Waltonville, Ill., was invited up and preached on Saturday night to a well filled house. Rev. Mr. Hicks, who was born and reared within a stone's throw of the church, preached at eleven o'clock Sunday and accepted into membership a former schoolmate. After the preaching services the audience left the church, went to an old-time baptising hole a hundred yards away, and the new member, John Jerdon, was baptized by immerson. The audience then took dinner "on the ground," and again assembled for preaching services where Rev. Mr. Harrington gave another rousing message. This is the third annual home-coming that Rev. Mr. Harrington has attended with the good people at Little Hickory, it being the place where he, in 1914, preached his first Universalist sermon. It is probable that Rev. Mr. Hicks has the record of being the longest in one pastorate, forty-four years, of any minister in our denomination. The church has recently been repapered and decorated inside, the ladies of the church having donated all the eggs their hens laid on the third Sunday before their regular fourth Sunday meeting; and from the reports turned in at their monthly business meeting Saturday afternoon it appears the chickens, even, are very strong Universalists.

Indiana

Manchester.—After making improvements costing nearly $700 dollars our church was recently rededicated. Rev. Pearl M. Mock closed a three and one-half year service with our church. Hers was the first half-time pastorate in the history of our church. Rev. John Edwin Price of Cincinnati is now preaching for us in the evenings of the second and fourth Sundays. Membership in our Sunday school is increasing and we have had to increase our teaching force to take care of the children's classes. Mother's Day and Children's Day were observed by special programs.

Maine

Gardiner.—Rev. Milo G. Folsom, pastor. This church closed its year's work Sunday, June 22, with a Children's Day program. The exercises were unusually attractive, the audience filled the church, twelve children were christened by the pastor, and there were two additions to the church membership. This year has been one of continued activity since last September. The church opened with the use of the new memorial organ, which was dedicated in October. The music this year has been a feature of the morning worship. A mixed quartet has been a great help. The average audience has been increased about fifty per cent, due greatly to the attractive music. The auxiliary societies have been very active and prosperous. The Mission Circle has grown in numbers, interest and service. Money has been raised to send two delegates to Ferry Beach, to purchase new equipment, and the men who are interested in the church school are making six class tables which will represent alone over $120 for equipment. This will be without cost to the school. The L. A. S. has raised nearly $1,000 this year. A bequest of nearly $3,000 will become available the first of January, which will be added to the permanent funds of the church. This church has accepted the quota of the General Convention in the Christ Crusade of $2,490, or $490 per year. It has paid its state quota which is double that of last year. The church and every auxiliary society has met every request and financial obligation to the State and General Convention. The church is now a denominational church, contributing hundreds of dollars a year to our denominational life, and instead of draining the local church it is now eaiser to raise money for local work. Mr. Folsom has served this church nearly eight years. He is now the senior minister of the city in years of service. This gives the church prestige and the minister an ever increasing influence in the city. The Gardiner church will entertain the Maine Convention Sept. 22, 23, and 24, and is planning for the greatest convention in recent years.

Biddeford.—Rev. Sidney J. Willis, pastor. Children's Day was observed on June 22, with a splendid program of songs and recitation by the younger members of the Sunday school. During the exercises six babies were dedicated to the church in a very beautiful and impressive service arranged by the pastor. At a recent parish meeting it was voted to redecorate the auditorium and make other extensive interior improvements during July and August. The year closing has seen a steady normal advance in all departments of the church.

Guilford.—Rev. Merrill Ward, pastor. The pastor preachers at 9 a. m. in Sangerville, 10.30 in Guilford, 12 m. at Guilford Center Community service in the Baptist church. May 25 he spoke at the American Legion and at Willimantic, and Memorial Day at Abbot. June 8 brought two baccalaureate sermons, and June 22 Mt. Kines Lodge, F. A. M. (which the pastor recently joined) attended Church. The annual parish meeting showed all departments of the church active. The only debt of the parish was paid by the Ladies' Circle. Twenty-two members had been received into the church. The average at morning services was seventy, a gain of

five over last year. Generous contributions have been made to local benevolences. On Good Friday Dr. Ward repeated his drama sermon "The Experience of Pilate." New foundations are being placed under the Parish house. The church interior decoration has been gone over by Harry Cochran with pleasing results. A beautiful memorial clock was placed in the church inscribed "Martha A. Williams from Bess," who is Mrs. Charles Turner, now of Pasadena. New oak collection plates were given the church by the Ladies' Aid. The Dorcas, the D. of A. and church school sent seven boys to the State Boys' Conference at Augusta, fifteen boys to the County Conference, and raised $90 to send girls to Ferry Beach. A beautiful baptismal font of light oak, pedestal octagonal form, surmounted by a cross, the gift of Ellen M. Douglass, was dedicated June 15. Seven children were christened and eight church members received.

Massachusetts

Medford.—Rev. Hendrik Vossema, pastor. To express their appreciation of the good work done in their midst for more than three years, the members and friends of the church gave their pastor and wife a surprise reception Monday evening, June 16, in the vestry. The surprise was complete and the reception a great success. To make sure that Mr. and Mrs. Vossema would not be at their summer home in New Hampshire or elsewhere, H. W. Holland, secretary of the Lawrence Men's Club, sent Mr. Vossema an invitation to a "Get-Together" of the parish organizaions. When Mr. and Mrs. Vossema entered the vestry of the church they found it completely filled with members and friends of the parish and the room beautifully decorated with potted plants and cut flowers. But even then they did not suspect anything unusual. They found the stage properly set, and the committee in charge of the function of the evening presented a fine literary and musical program. When the last number had been rendered Roy Coburn asked Mrs. Frank Blodgett and Mrs. Charles Ewell to kindly escort Mr. and Mrs. Vossema, who were still unsuspicious and failed to realize the situation, to the platform. Then Joseph C. Miller, Jr., chairman of the parish committee, in an address which touched the hearts of all who heard him expressed the feeling and appreciation of the people for their pastor and his wife. He presented Mr. and Mrs. Vossema with two boxes of gold, one for each. In addition, Mrs. Vossema was presented with a beautiful basket of flowers. Recovering himself from the surprise Mr. Vossema replied feelingly, as did also Mrs. Vossema, and thanked the people for their thoughtful love and kindness. A delightful social hour followed, during which delicious refreshments were served by a committee of the Ladies' Auxiliary

New York

Bristol.—Rev. George H. Campbell, pastor. The church has been shingled and a new carpet purchased by the Ladies' Aid and linoleum for the Sunday school room bought by Mrs. John Cooper's class. The parsonage has been redecorated inside and painted and shingled. Mrs. Celia Shook is largely responsible for the painting. The pastor gave an address at the three towns Sunday school meeting held in East Bloomfield, May 21. The Ontario Association met at Bristol this year and was an inspiration with a record crowd and splendid addresses by Rev. Mr. Metz, Mrs. Bissell and Rev. N. L. Lobdell. The occasional sermon was preached by Rev. G. H. Campbell and the evening service ably conducted by Rev. W. W. Rose. The Children's Day program was arranged by Miss Leah Wheeler who selected a pageant "The Spirit of Service," which was inspirational and artistic. The month of August will be our vacation period.

Pennsylvania

Reading.—Rev. L. Griswold Williams, pastor. The most successful year of the present ministry is drawing to a close with the presentation of a series of sermons on "Spiritual Implications in the Drama of To-day," based on "Saint Joan" by Shaw, "The Wonderful Visit" by Wells and Irvine, "Six Characters in Search of an Author" by Pirandello, "Outward Bound" by Vane, and "The Adding Machine" by Rice. The attendance breaks previous records for the summer season. Several records were broken during the Lenten season, including attendance for Good Friday and Easter and the reception of new members. On Easter night the old morality play of "Everyman" was presented in the chancel as part of the service. It is the second development in a program of annual services for the festival seasons of the church. Rythmic movement, music, the spoken word, the colors of light and drapery are combined with the universal symbols of religion to enlist the aesthetic sense in the service of worship. A Memorial Day sermon by the minister on "More than Remembrance" was extensively reprinted; the theme being that we can not without hypocrisy revere the dead unless we have consecrated ourselves to their unfinished task of ending war. The press is at all time generous in the space accorded to our activities. A definite financing system is being developed on a more democratic foundation than for a generation, and the per capita contribution is steadily increasing, indicating a developing sense of responsibility on the part of the membership. During the vacation the church will undergo extensive improvements, including that of bringing the lighting system thoroughly up to date.

Wisconsin

Wausau.—Rev. Wm. J. Taylor, pastor. This church closes for its summer vacation, July 1, after an unusually successful year. Twenty were received into the church at Easter time and ten were baptized. This church has accepted its quota at five per cent increase. In the recent local drive for the Near East $650 was contributed. The pastor of the church and his wife will spend the summer in the West visiting the National Parks, and returning via the Grand Canyon. Rev. Mr. Taylor will speak in the First Congregational Church in Los Angeles in July, and visit our various churches wherever possible.

* *

CHURCH MEMBERS REPORTED IN 1924

Previously reported	1,729
Guilford, Me.	8
Bristol, N. Y.	2
Bingham, Ill.	1
Brewton, Ala.	1
Gardiner, Me.	2
Athens, Pa.	1
Checkerville, Pa.	1
Syracuse, N. Y.	4
Total	1,749

* *

CHRISTENINGS

Previously reported, 420. Guilford, Me., 7. Gorham, N. H., 5. Bristol, N. Y., 1. Gardiner, Me., 12. Biddeford, Me., 6. Checkerville, Pa., 4. Standing Stone, Pa., 4. Syracuse, N. Y., 11. Total, 470.

* *

OXFORD SUMMER SERVICES

The corrected and final list of preachers at the old church in Oxford, Mass., is as follows:

July 6 and 13, Rev. F. L. Masseck.

July 20, Rev. R. F. Etz.

July 27 and August 3, Rev. H. L. Canfield.

August 10, Rev. John Vannevar, D. D.

August 17, Rev. G. E. Huntley, D. D.

August 24 and 31, Rev. C. H. Pennoyer.

Services will be held each Sunday at 10.30 a. m.

The Clara Barton Birthplace, only a short drive from Oxford, will be open all summer under the care of Mrs. Grace Lucas Holden.

* *

THE MOHAWK ASSOCIATION BIDS GOOD-BY TO THE CARYS

The evening session of the Mohawk Association of Universalists, held June 11 at Little Falls, N. Y., took the form of a farewell for Rev. and Mrs. H. M. Cary, before their departure for Japan. Many of the people of the local church as well as of neighboring churches united to express their regret at the leaving of these workers, and to wish them Godspeed in their new venture.

Rev. S. D. Butler, D. D., of the State Executive Board, presided and introduced the speakers of the evening, which

included Rev. Roger F. Etz, secretary of the General Convention, Rev. Fred C. Leining, chairman of the Board of Foreign Missions, Rev. G. D. Walker, D. D., state superintendent, Hon. Abram Zoller, president of the State Convention. Mr. Cary made a brief response.

During the course of his remarks, Mr. Leining appealed to those present to stand behind Mr. and Mrs. Cary in their new task and the entire congregation rose as a pledge of their intention to do their share in support of the Mission.

New York state, and especially the Mohawk Association, will miss these loyal leaders but rejoice that once again they have furnished workers for Japan, as they have done so many times before.

* *

A GIFT FOR THE CLARA BARTON HOME

A handsome Eli Terry clock has been placed in the parlor of the Clara Barton Birthplace, the gift of Mrs. Frank O. Lowden (Florence Pullman) of Oregon, Illinois. These clocks are rare and of peculiarly graceful lines, this one having a very lovely dial and the original painting on the glass door.

* *

Notices

MAINE FELLOWSHIP COMMITTEE

Letter of license granted Mrs. Walter W. Wolfe, of Bethel.

The ordained minister's license of the Rev. Walter W. Wolfe, of Bethel, was renewed.

Letter of transfer to Massachusetts granted Rev. John M. Ratcliff.

Letter of transfer received from Minnesota and fellowship granted Rev. Stanley Manning.

Allen Brown, Secretary.

* *

DENOMINATIONAL CALENDAR

July 6-12. General Sunday School Association Convention and Institutes, Ferry Beach, Me.

July 12-20. Y. P. C. U. Convention, Ferry Beach, Me.

Sept. 22-24. Maine State Convention and Auxiliaries, Gardiner.

* *

Y. P. C. U. ANNUAL CONVENTION

Official Call

The thirty-sixth annual convention of the Young People's Christian Union of the Universalist Church (incorporated) will be held at Ferry Beach, Maine, beginning at 7.30 p. m., July 12, 1924.

This meeting is for the purpose of receiving reports and for the election of officers for the ensuing year, and for the transaction of any other business that may legally come before it.

Edgar T. Williams, Secretary.

* *

MURRAY GROVE ASSOCIATION

38th Annual Session July 12–Sept. 1

Preachers at the Sunday morning services are as follows:

July 13, Rev. Helene Ulrich.

July 20, Rev. Arthur W. Grose, D. D.

July 27, Rev. W. H. McGlauflin, D. D.

Aug. 3, Rev. George E. Huntley, D. D.

Aug. 10, Hon. Roger S. Galer.

Aug. 17, Memorial Sunday, Rev. L. Ward Brigham, D. D., and Rev. Frank Oliver Hall, D. D. Memorial service 2. 30 p. m.

Aug. 14, Rev. Francis A. Gray, D. D.

Aug. 31, Rev. Hal T. Kearns.

Mornings of the week beginning July 28 will be devoted to the Women's Missionary Institute. Faculty, Mrs. Ethel M. Allen and Rev. Hazel I. Kirk.

Week beginning Aug. 4, Sunday School Institute. Faculty, Dr. George E. Huntley, Hon. Roger S. Galer, Rev. Laura Bowman Galer, Mrs. Nellie E. Friend, Rev. Hazel I. Kirk.

The annual meeting will be held Aug. 14.

The annual Fair will be held Aug. 15 and 16, afternoon and evening.

The week of Aug. 17 will be devoted to general denominational matters, in charge of Dr. John S. Lowe, with speakers at the morning sessions as follows:

Monday, Rev. Harold Marshall, D. D., Rev. A. W. Grose, D. D. Tuesday, Rev. James F. Albion, D. D., Rev. John Smith Lowe, D. D. Wednesday, Rev. Charles H. Pennoyer, Rev. William Wallace Rose. Thursday, Rev. Roger F. Etz, Rev. Frank D. Adams, D. D.

The Y. P. C. U. Institute will be held the last week with "Jubilee" Labor Day.

There will be ample opportunity for rest and recreation, with tennis, croquet, bathing and sailing.

Resident pastor, Rev. Helene Ulrich.

Applications for rooms should be addressed to Mrs. Edgar W. Knights, 150 Stuben St., Brooklyn, N. Y. After July 10, Murray Grove House, Forked River, N. J.

* *

CLARA BARTON BIRTHPLACE

The Clara Barton Memorial Committee is glad to announce that the Birthplace will be open to a limited number of paying guests, after the fifteenth of June. If you desire to be one of the fortunate ones to share the beauty and quiet of the lovely spot up on the hill, write Mrs. Grace L. Holden at the Clara Barton Birthplace, North Oxford, Mass., for date and terms.

There is also an opportunity for a group of young women to "camp out" for the summer in a few rooms attached to the house and yet distinct, at a reasonable rental.

* *

GENERAL SUNDAY SCHOOL ASSOCIATION

Official Call

The twelfth annual convention of the General Sunday School Association of the Universalist Church will be held at Ferry Beach, Maine, on July 9, 10, and 11, 1924, for the transaction of any business that may legally come before it. Important policies for the coming year are to be determined. In connection with the convention an institute is to be held from July 6 to July 12, and there will be lectures and entertainments throughout the week.

Carl A. Hempel, Secretary.

* *

CONVENTION OF GENERAL SUNDAY SCHOOL ASSOCIATION

The twelfth annual Convention of the General Sunday School Association will be held at Ferry Beach, Maine, July 6-12.

Sunday, July 6. 10.30 a. m. Preaching service, Occasional sermon, Dr. John Smith Lowe. 2 p. m. Sunday school. 3. Address, "Christianity in Japan. Rev. Hazel I. Kirk. 7.30. Devotional Meeting on the beach.

Devotional service every week day at 8.10 a. m.

Institutes—Rev. F. W. Gibbs: "The Bible and the New Age," 8.30 a. m. July 7, 8, 9, 10 and 11.

Miss Mary Slaughter: "Pageantry," 9.30 July 7, 8, 9 and 10. "The Junior Pupil," 9.30 July 11, 8.30 July 12.

Miss Grace Elliott: "Missionary Education," 9.30 July 7.

Miss Helen Hanscom: "The Little Folks," 10.30 July 7, 8 and 9.

Mr. Carl A. Hempel: "The Recreational Program," 10.30 July 7 and 8.

Miss Janet H. Wolfe: "Girl Training," 11.30 July 7, "Boy Training," 11.30 July 8.

Miss Elizabeth Randall: "The Intermediate Problem," 11.30 July 7 and 8, 8.30 July 12.

Dr. George E. Huntley: "The What and the How in the Sunday School," 11.30 July 7 and 8.

Prof. B. W. Brotherston: "The Social Theory of Religious Education," 9.30 July 8, 9, 10 and 11.

Mrs. Stella Marek Cushing: "Music in the Sunday School," 10.30 July 9, also assisting Dr. Huntley July 8.

At 7.30 p. m.: July 7, A Jolly Good Time. July 8, Stereopticon Talks. July 9, lecture, "How We Answered the Call of the Wild," Rev. Manley B. Townsend. July 11, Minstrel Show for the benefit of the Ferry Beach Park Association. At 7.50 July 10, Pageant followed by Camp Fire.

Address, "Universalism in Japan," Rev. Hazel I. Kirk, 9.30 a. m. July 12.

Business meetings: 11.30 a. m. July 9, 10.30 a. m. and 2 p. m. July 10, 10.30 a. m. July 11.

Details in regard to expenses (which are very low) may be obtained from Rev. Elmer D. Colcord, 43 Berkeley St., Springfield Mass. Reservations should be made at the earliest possible date.

* *

FERRY BEACHERS! NOTICE!

Will all Ferry Beachers who sing or play bring music and instruments to assist in programs. Please get in touch with me as soon as registered.

Elsie W. Poole, Music Director.

Obituary

Mrs. Emma L. P. Huntting

On May 30 at Southold, N. Y., Mrs. Emma L. P. Huntting, widow of the late Dr. J. G. Huntting, passed into the higher life in the eighty-third year of her age. She was the daughter of Israel and Nancy H. Peck, who were members of Dr. T. J. Sawyer's church in Orchard Street, New Yotk. She was an enthusiastic and earnest Universalist and an ardent worker for the church. She was for several years connected with our mission work in Brooklyn. Moving to Huntington, N. Y. she was prominently identified with the church there. In later years at Southold she and her husband gave much valuable assistance to the cause in this place. She was a teacher in the Sunday school and ever ready by word or pen to promote or to defend her faith. She was a subscriber to the *Universalist Leader* for over fifty years. She was a lover of fine literature, and had made an extensive collection of choice poems, especially of those which were an expression of the larger faith. She was the eldest of six children, all of whom were devoted Universalists. She is survived by four sisters, Mrs. D. Wheeler, Mrs. A. F. Lowerre, Mrs. Wm. H. Terry and Mrs. Abram Conklin, all of Southold. Her funeral was conducted at the home by her pastor and brother-in-law, Rev. A. Conklin.

WE REPRESENT GOOD PIANOS ONLY
CHICKERING
with the AMPICO and other PIANOS
VICTROLAS
Special Service to Churches and Schools
HUNT PIANO COMPANY
21 and 23 Forest Avenue, Portland, Maine

THE BETHANY UNION FOR YOUNG WOMEN

A Universalist Institution

14 Worcester St., Boston, Mass.

The managers of the Bethany Union for Young Women desire to call attention to this organization, which offers the advantages of a comfortable, quiet and agreeable home at a low cost for those young women with only moderate means of support who come to this city for work or study. It is located at 14 Worcester St., Boston, and is within easy access of the elevated trains and surface cars to all parts of the city. The price of rooms with board, including light and heat, is $7.00 per week, for permanent guests.

During the summer months there are accommodations for women unattended who may wish to visit Boston for a few days at a time. For such transients the price is $1.25 a day.

For further information please address the Superintendent, Miss Ruth E. Hersey, 14 Worcester St., Boston.

For the Board of Managers,
FRANK A. DEWICK, *President.*

JOSEPH B. HORTON, *Clerk.*

CHURCH SUPPLIES

Responsible Houses
and
Reliable Goods

MEMORIAL WINDOWS

ALFRED M. BELL COMPANY

79 Sudbury Street, Boston, Mass.

LEADED GLASS MEMORIAL WINDOWS

Church Pews and Furniture

THE GEORGE W. WISE COMPANY
289-291 Congress St., Boston, Mass.

Reports, Year Books, Programs

And all Printing worth Doing Well

WALLACE SPOONER

81-89 Bristol St., Boston, Mass.

Burdett College

18 Boylston St., Boston

A Modern School of Commerce

Courses: Business, Accountancy, Shorthand, Combined, Secretarial, Normal, Business Administration.

Founded 1889 **Send for Catalog**

The Image of God

By

Edwin C. Sweetser, D. D.

Twenty-five sermons embodying the ripest thought and deepest experience of Dr. Sweetser's fifty years' ministry. A vital message for every thoughtful Universalist.

Price, $1.50

For sale by

The Universalist Publishing House

176 Newbury St., Boston

The S. O. S. Call of Youth

A helpful book for parents and teachers who are trying to understand and meet the needs of modern youth.

Answers These Questions

What is the most wonderful thing in the world?
What is the most dangerous thing in the world?
How make the child safe for the world?
How make the world safe for the child?
How make this world the Kingdom of God?

Price 1.00 postpaid

UNIVERSALIST PUBLISHING HOUSE
176 Newbury St., Boston, Mass.

Educational

Lombard College

GALESBURG, ILL.

The only Universalist College west of New York State

Lombard offers Academic, Scientific and Music courses leading to Bachelor degrees.

We invite correspondence with men and women contemplating a college course.

JOSEPH MAYO TILDEN, LL. D., *President.*

Ryder Divinity School of Lombard College

Affiliated with University of Chicago, offers exceptional advantages for theological training, with laboratory practise.

Write, Ryder House (Universalist Dormitory)
1365 E. 60th St., Chicago, Ill.

The St. Lawrence University

Canton, N. Y.

Dr. Richard Eddy Sykes, President

COLLEGE OF LETTERS AND SCIENCE

Course leading to the Degrees of B. A. and B. D.
Edwin Lee Hulett, M. A., Dean

THEOLOGICAL SCHOOL

Courses leading to the Degree of B. D.
Dr. John Murray Atwood, Dean.

BROOKLYN LAW SCHOOL

Courses leading to the Degree of LL. D.
Dr. Wm. Payson Richardson, Dean

SCHOOL OF AGRICULTURE

Granting Certificates of Graduation
Roland Hale Verbeck, B. S., Director

CERTIFICATES OF BAPTISM AND CHRISTENING

No. 1. Printed in two colors on best paper. To fold in envelope. 60 cents a dozen.

No. 2. A new and tasteful booklet tied with ribbon. Designed by Mrs. Perin. 15 cents each. $1.50 a dozen.

No. 3. A "Perin" booklet, edition *de luxe*. 20 cents each. $2.00 a dozen.

Universalist Publishing House
176 Newbury Street, Boston

Tufts College

JOHN A. COUSENS, LL. D.
President

THE SCHOOL OF LIBERAL ARTS
JACKSON COLLEGE FOR WOMEN
THE ENGINEERING SCHOOL
THE GRADUATE SCHOOL
THE CRANE THEOLOGICAL SCHOOL
AND, IN BOSTON,
THE MEDICAL AND DENTAL SCHOOLS

For catalogue, address the Dean of the respective department, or

The Registrar, Tufts College, Mass.

P. O. Address for the Medical and Dental Schools
416 Huntington Ave., Boston, Mass.

Dean Academy

FRANKLIN, MASS.

Dean Academy is an endowed boarding school for young men and young women, offering exceptional advantages for education in every department of broad culture. Its buildings are commodious and thoroughly equipped for school work and for home-like living. Its courses fit for any college or scientific school, and it has courses, also, fitting for practical life. A large corps of instructors, able and experienced. Courses in Music, Art, and Speaking under special instructors. The atmosphere of the school is homelike and helpful, and the spirit of the students is enthusiastic and loyal. A commodious gymnasium with competent instruction provides for the physical well-being. The school has a new Science building with well-equipped laboratories, a domestic science department for girls, admirably equipped with an able instructor. Delightfully located in a clean and beautiful New England town. The income from a large fund is expended for the benefit of the pupils and makes the terms very reasonable. For catalogue address the Principal,

ARTHUR W. PEIRCE, Litt. D.,
Franklin, Mass.

Goddard Seminary

Barre, Vermont

An excellent co-educational boarding school delightfully situated in one of the best communities in the state.

Modern and adequate equipment.

A traditionally strong school spirit.

Carefully selected corps of capable teachers.

Thorough courses preparing for college.

Instruction in Elocution, Piano, Voice, Business and Languages by specialists.

Buildings in attractive condition. Visitors welcome.

Write for catalogue to

RUSSELL L. DAVIDSON, A. B., *Principal*

Pacific School of Religious Lib. July 23 '24
erals

Crackling

Old Zeke Harrison, the champion white-washer, walked down the main street of the village one morning, dressed in his best suit, with a large, brilliant button-hole bouquet, and white gloves.

"Hello, Zeke," said the postman, "are you taking a holiday?"

"To-day," announced Zeke, with a proud flourish of a huge white-gloved hand, "to-day is ma golding wedding anniversity, suh. Ah'm celebratin' it."

"But your wife is working as usual. I saw her at the washtub as I passed your house."

"Her?" demanded Zeke, hotly. "She ain't got nothin' to do with it. She's mah fo'th."—*Harper's Magazine.*

* *

They had been engaged; but they had quarreled, and were too proud to make up. He called after a few days at her home to see her father—on business, of course. She answered the door-bell.

Said he: "Ah! Miss Jepkin, I believe. Is your father in?"

"No, sir," she replied. "Do you wish to see him personally?"

"I do," was his response, feeling that she was yielding, and he turned proudly to go away.

"I beg your pardon," she exclaimed, as he reached the lowest step, "but who shall I say called?"—*Christian Register.*

* *

There is a new departure in editors. One is going to law and make some of the liars pay for what they have been saying about him. Poor sportsmanship, say we. If an editor, with all his practise and experience, can not outlie his maligners, he should quit. We would like to see the color of the man's hair that could best us on the Ananias stunt.—*Smith Pioneer.*

* *

A casualty insurance company that had required some additional evidence to support a claim recently received a letter from the widow of the insured, which ended:

"I have so much trouble getting my money that I sometimes almost think I wish my husband were not dead."—*The Continent (Chicago).*

* *

"She is an extraordinary woman, you know. She paints, plays, rides horseback, boxes, plays football, golf, and is an aviator. It is too bad. If I knew how to darn my own socks I should marry her."—*Le Pele Mele.*

* *

Lily: "So yo' done mortgaged our li'l home?"

Mose: "Jes' temp-rarily, honey, till de mortgage am fo'closed."—*American Legion Weekly.*

* *

Insane asylums are reported filled to overflowing. The overflow may be observed daily driving motor-trucks about New York streets.—*New York Sun.*

Some Universalist Books

Billy Sunday. The man and method. By F. W. Betts, D. D. 25 cents.

A Brief History of the Universalist Church. For young people. By L. B. Fisher, D. D. 40 cents.

Christian Mysticism and other Essays. By Harry L. Haywood, with portrait. 50 cents.

A California Pilgrimage. A souvenir of the United Universalist Conventions, 1915. By F. A. Bisbee, D. D. Profusely illustrated. 50 cents.

A Commentary on the New Testament. The Universalist interpretation. By L. R. Paige, D. D. 6 vols. $3.60.

Did Jesus Mean It? By Frank D. Adams, D. D. $1.00.

Faith with Power. The life story of Q. H. Shinn, D. D. By Dr. Wm. H. McGlauflin. Illustrated. $1.00.

From Good Luck to Gloucester. The complete story of the great anniversary celebration at Gloucester. A beautiful memorial volume of four hundred pages and more than fifty illustrations. Edited by F. A. Bisbee, D. D. $2.00.

The Goodness of God. In view of the facts of nature and the supernatural. By George T. Knight, D. D. 50 cents.

An Honorable Youth. A helpful and practical book to place in the hands of any young man on the threshold of life. By J. C. Adams, D. D. 75 cents.

Hosea Ballou and the Gospel. By J. C. Adams, D. D. Bound in leather with full page portrait of Dr. Ballou. 50 cents.

Human Destiny as Conditioned by Free Will. A discussion by Lyman Abbott, Eric Waterhouse and Wm. G. Tousey. 30 cents.

John Murray. The Cornerstone of theUniversalist Church. The Life of Murray, by Irene C. Rees. Introduction by F. O. Hall, D. D. Illustrated. $1.00.

A Layman's Religion. By Roger Sherman Galer. $1.00.

Levi Moore Powers. A memorial. $1.00.

Light and Peace. A book of prayers. By C. H. Leonard, D. D. Cloth, 75 cents. Leather, $1.00.

The Leisure of God. Sermons by J. Coleman Adams, D. D. $1.00.

Manna. A brief and simple form of worship for every day in the year. By J. W. Hanson, D. D. $1.00.

Manuals of Faith and Duty. A series of books in exposition of prominent teachngs of the Universalist Church. The titles are "Jesus the Christ," "Revelation," "Salvation," "The Church," "Heaven," "Atonement." Edited by J. S. Cantwell, D. D. 25 cents each.

The Mercy of Hell and other sermons. By J. Fort Newton, D. D. $1.00.

Noble Living. Sermons on practical religion by various writers. 75 cents.

Origin and History of the Doctrine of Endless Punishment. By T. B. Thayer, D. D. 75 cents.

Over the River. A book of consolation for the sick and the bereaved. By T. B. Thayer, D. D. 75 cents.

The Papers of John Pererin. By one of the great preachers of our time. $1.00.

The Palace of Mirrors. Cheerful, hopeful and inspiring essays. By Rev. J. F. Thompson. 50 cents.

The Philosophy and Faith of Universalism. By F. W. Betts, D. D. 30 cents.

A Pocket Cyclopedia. Brief explanations of religious terms as understood by Universalists. By J. W. Hanson, D. D. 25 cents.

The S. O. S. Call of Youth. For parents and teachers. By Nellie E. Friend. $1.00.

Short Studies in the Larger Faith. By J. C. Adams, D. D. 30 cents.

Soul and Body. Sermons that are different. By F. O. Hall, D. D. $1.00.

Universalism in the First 500 Years of the Christian Church. With authorities and extracts. By J. W. Hanson, D. D. $1.00.

Universalism Asserted. As the hope of the Gospel on the authority of reason, the Fathers and Scriptures. By Rev. Thomas Allin of England. $1.00.

Universalism in America. A history. By Richard Eddy, D. D., 2 vols. $2.00.

Which Way? A Study of Universalists and Universalism. By L. B. Fisher, D. D. $1.00.

UNIVERSALIST PUBLISHING HOUSE
176 Newbury Street, Boston, Mass.
6010 Dorchester Avenue, Chicago, Ill.